1692

THE Scotch Presbyterian Eloquence; OR, THE FOOLISHNESS OF THEIR TEACHING DISCOVERED FROM THEIR Books, Sermons, and Prayers; And some REMARKS on Mr. RULE's LATE VINDICATION of the KIRK.

21.

It grieveth my Soul to think, what Pitiful, Raw, and Ignorant Preaching is crowded most after, meerly for the loudness of the Preacher's Voice: How often have I known the ablest Preacher undervalued, and an Ignorant Man by Crouds applauded, when I, who have been acquainted with the Preacher, *ab incunabilis*, have known him to be unable to answer most Questions in the Common Catechism. Baxter's *Cure of Church Divisions, Direct. x.*

Follow not the Pastors of this Land, for the Sun is gone down upon them; as the Lord liveth, they lead you from Christ and the good old way. *Sam. Rutherford, Epist. 2. To his Parishioners.*

LONDON,
Printed for *Randal Taylor* near *Stationers-Hall*. 1692.

[Crockat, Gilbert and Monroe, John]

15

To the R. H. P. and P. of the K; the moſt G. and very G. P. of the preſent P. of the C. in Scotland, E. C.

My L.

AS there was never any Book and Patron more ſuited to one another, than this Book is to your Lp; ſo there were never any Reaſons more ſatisfying than thoſe that have induced me to this Dedication: For, firſt, if in this Incredulous Age, ſome men ſhould charge the following Relatitions of any falſhoods; it were an injuſtice done to your Lp, to pretend, that any man is ſo capable to vindicate them as your Lp; who amidſt the throng of ſo much Eccleſiaſtick and Civil Buſieſs at Court (from which you are now fain to retire for caſe and refreſhment to your wonted Solitude in the Country) have been very conſtant and cloſe in the ſtudy of thoſe extraordinary Books cited in this Pamphlet; and ſo unwearied a hearer of thoſe wonderful Preachers of whom I now treat, that you have every day heard them with joy for many hours together; and never fail'd, with your own hand, to write thoſe Learned and Elaborate Diſcourſes I have here publiſhed; and many more of the like nature; in which Zeal (to your glory and to the ſhame of other Profeſſors be it ſpoken) you had no equal, but one Reverend Ruling Elder, a Bonnet-maker in *Leithwcind*.

So that, My L. this Dedication is but only the offering to you ſome few of the rare Sayings, and comprehenſive Sentences which grace and adorn thoſe Papers that your Lp. has been at ſuch pains to collect, and are ſtill ſo careful to preſerve; and which you juſtly value more than all the Rights and Charters of your very oppulent and flouriſhing Fortune. My L. the eaſie acceſs which theſe high and mighty Preachers have ever allow'd your Lp. to their company, joyn'd to that vaſt Experience which you have now acquired in the Stile of the Curates, by your allowing them ſo fairly and fully to make their defences at the Council-board, gives you ſuch a title to judge of the Works of theſe *Contending Parties*, as none but your ſelf can pretend to: Your Lp. knows well, that it's impoſſible for the ableſt Curate or Prelate amongſt them all, to imitate the *precious, powerful, Soul-raviſhing, Heart-ſerarching Eloquence* of thoſe Sons of *Thunder, Kirkton, Rule, Schilds, Areskine, Chrightone, Dickſon, &c.* and that there is ſuch a real difference betwixt their Sermons and that of the Prelatical Party, that if the firſt be Goſpel, as your Lp. is fully perſwaded; then it muſt be received by all men, for an unqueſtionable truth, that the Goſpel was never preached in *Scotland* when Prelacy prevail'd in it, as your Lp. and the Godly party you Patronize, have often affirm'd: And tho' this were not evident to all that compare the Works of the preſent Profeſſors with thoſe of their Oppoſits, yet your Lps. ſimple word would paſs in the World for a ſufficient proof of it, Lying, Slandering, or the leaſt known falſhood being infinitely below ſuch a true Gentleman: Nay, there is no Heroick Virtue more conſpicuous in your Lp, than your Veracity, which hath ſo fill'd the Minds and Mouths of all who intimately know you, that it muſt needs one day make a conſiderable figure in the account of your Lps. Life, which cannot miſs to ſee the light in a ſhort time, being, that for thoſe three years laſt paſt, you have ſo ſucceſsfully laboured to furniſh plenty of Memoirs and Authors for ſuch a work.

But, *2dly*. Some of the Malignants, who have no taſt for ſuch Spiritual Sayings, as daily drop from the Pens and Tongues of the Covenanted Brethren, may accuſe the Books and Sermons here cited of *Nonſenſe*; but for as ill natured as the World is grown, they muſt own, that your Lp. has been very long, and very intimately acquainted with the trueſt and beſt *Nonſenſe*; ſo that being a complete Maſter of it your ſelf, it muſt be allowed that you are alſo a very good Judge. Beſides, My L. the *Curates themſelves* cannot deny, but that your Lp. is fully qualified to judge of the Works of ſuch learned men as are ſpoke of in this Treatiſe; if they conſider your wonderful knowledge of, and great concern for the Mother Univerſity at St. *Andrews*, which had the happineſs to be neareſt to your Lp, and to be your particular charge; and the Kingdom is not unſenſible how you Reformed and Purged it throughly, with ſuch unſpeakable Juſtice and Impartiality, that even aged Gentlemen, Drs. of Divinity, and Heads of Colledges, ſome who had been your Lordſhips own Maſters, and one your Kinſman, had not the leaſt regard nor reſpect from you, becauſe of their wanting *Covenant Grace*, without which no man is valuable in your Lps. Eyes: let men but conſider with what deliberation & foreſight

fight you did proceed, and what Prudent and Learned Advice you did follow in providing for the Education of the rising Generation in that Society; and then they can never doubt of your being wonderfully qualified both to be a Patron and a Judge of this Book.

These Considerations, joyned to that of your Lps. unexpressible Merit (for which I want a Comparison) naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* into your Protection, as cordially as you do the Authors of them: If your Lps. unknown Modesty would allow it, I could tell the World in a few words, some of your natural and acquired Endowments: To your Courage and Conduct which are equal, you have added such a success, as to raise the Church and State of *Scotland* to be the wonder and amazement of the World: Such burning and unquenchable Zeal; such strange and unaccountable Prudence, and unparallel'd Piety hath appear'd in all your publick Actions, that if others had but wrought together with your Lp. in any measure, then, I dare say (as your Lp. excellently words it, in your pious printed Speech to the Parliament) *A greater dispatch had been made of the Prelatists, and many honest suffering Ministers e're now had been delivered of their pinches*; and the Enemies of the Kirk and Covenant had evanished, as they did lately from Court, when your Lp. condescended to appear in person at it: It is to you that the Nation owes her miraculous deliverance from the Idolatries of the *Creed*, *Lords-Prayer*, and *Gloria Patri*: It's your Lp. that hath rescued us from the Superstitions of observing *Christmass*, *Easter*, and *Whitsunday*, and from all the Popish fopperies of Cassocks, close sleev'd Gowns and Girdles: It's your Lp. that enriched Their Majesties Treasure with the Revenues of fourteen fat Bishops, and with admirable expedition have voided more than half of the Churches of the Kingdom; and advanced such a set of Preachers as it is certain, never flourished in any period of the Church of *Scotland* under any of their Majesties Predecessors; and now that some malignant Lords have been brought into the Council again; your Lp. hath retir'd from it, bravely scorning to sit at the same Board with the Opposers of the Cause.

My L. tho' the times have been reeling and dangerous, yet your Lp. has, by extraordinary management, put your self beyond the greatest reach and Malice of Fortune, for you have, indeed, deserved well of all Parties; K. *James* is obliged to thank you for the real Service you have done him; and K. *William* for your good Will to serve His Majesty: The Presbyterian Clergy own their good Livings to you; and the Episcopal Divines are bound to you, for advancing them to the Honour of being Confessors: The stubborn *Highlanders* owe all their Composition-money to your Lp; and the *West Country Rabble* were highly enriched by your Lp's Countenauce and Protection: You scorn that malignant way of making your Palace a Cooks Shop for Strangers; but tho' your Commons be short, yet, it's well known, that your Graces are long; at least after Dinner, the full length of a Curates Sermon, and that is three quarters of an hour: There is one thing more that your Lordship is most remarkable for, and that is, your daily practice of Family Duty; it's well known, that there have been more new Creatures begotten in your Lp's Family, than in any other we have yet heard of; and in this matter, such is your great Goodness and Humility, that you condescend often to allow to some of your Servants, the Paternal Honour that's known to be due to your Lp. But all these, and many more such like extraordinary Qualifications which the World admire in your Lordship, are nothing to those Supernatural Gifts and Graces which are so evident in all your Actions, that you often take God to witness, that you never make one step without the special Assistance and Direction of the Holy Ghost.

My L. these and other Reasons (that I now omit, since I hope this shall not be the last Address of this nature) makes me bold to give your Lp. this trouble, and humbly to beg your Protection to what you so much value, and that you would but once at least, grant the Petition of,

My L.

Your Lp's most Obedient, and most Obliged Servant,

Jacob Curate.

SECT.

SECT. I.

The true Character of the Presbyterian *Pastors and People in* Scotland.

OUR Blessed Saviour, in his Sermon on the Mount, bids us beware of false Teachers; and tells us, That *by their Fruits we may know them*: Such Fruits are not open and publick Scandals, for then the simple Multitude (that measure Religion by the Sound and not by the Sense) could more easily be deluded by them. It must be acknowledged, that the End of Preaching should be the Edification of the Hearers; the Design of it being to perswade Men to Piety towards God, and Charity towards one another, and to draw the Image of God upon the Souls of Men. But it will appear from what follows, That the *Scotch Presbyterians* Sermons have no such tendency; for the Preachers themselves (who would have the world believe, that they only are the Powerful, and Soul-refreshing Gospellers) have not been industrious to draw the likeness of God upon the Hearts of their Hearers, but meerly to impress their own Image there; that is, they laboured not to make good Christians, but rigid *Presbyterians*.

That I may not be thought to assert this without ground (for I would not slander the Devil) I shall first give you the true Character of the *Presbyterian* Pastors and People. 2. I shall lay before you some remarkable passages taken out of their own Printed Books, to confirm this Character. 3. Some special Notes (written from their own Mouths) as they preach'd them under

fight you did proceed, and what Prudent and Learned Advice you did follow in providing for the Education of the rising Generation in that Society; and then they can never doubt of your being wonderfully qualified both to be a Patron and a Judge of this Book.

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the happy Reign of K. *Charles* II, and ſince the late Revolution. *Laſtly*, I ſhall give you ſome taſte of that Extemporary Gibberiſh, which they uſe inſtead of Prayer, and for which they have juſtled out, not only all the Liturgies of the Pure and Primitive Church, but even the Lord's Prayer it ſelf, becauſe it is an evident Argument and Pattern for Chriſtians praying in a ſet Form; and in all this I ſhall ſay nothing but what I know to be true, and what I am ready to make appear to be ſo, upon a fair and free tryal, if that may be had where *Presbyterians* Rule.

In the firſt place, then, I am to give you the true Character of *Presbyterian* Paſtors and People. I ſhall begin with the People, for they are truly the Guides, and their Paſtors muſt follow them, whom they pretend to Conduct. For the Preachers of the new Goſpel, knowing that their Trade hath no old nor ſure Foundation, they are forced to flee to this new and unaccountable Notion, that the Calling and Conſtituting of Miniſters is in the Power of the Mob: Now the World knows by too long and ſad Experience, that their Mobile is not led by Reaſon nor Religion, but by Fancy and Imagination; ſo that we may be ſure when the Election of Miniſters is put in their hands, they will chuſe none but ſuch as will readily ſooth and indulge them in their moſt extravagant and mad Humors: What Miniſters can be expected from the choice of a People void of common Senſe, and guided by irregular Paſſions, who torture the Scripture, making it ſpeak the Language of their deluded Imaginations. They will tell you, that ye ought to fight the Battels of the Lord, becauſe the Scripture ſays in the Epiſtle to the *Hebrews*, *Without ſhedding of Blood there is no Remiſſion.* They are generally Covetous and Deceitful; and the Preaching they are bred with, hath no tendency to work them into the contrary Virtues. They call Peace,

Love,

Love, Charity, and Juſtice, not Goſpel, but dry Morality only. I had once very great difficulty to convince one of them, that it was a Sin for him to cheat and impoſe upon his Neighbour in matters of Trade, by concealing the faults of his Goods from the Buyer. He ask'd my Reaſon: I told him, Becauſe he would not wiſh one to deal ſo with himſelf. *That is* (ſaid he again) *but Morality; for if I ſhall believe in Chriſt I ſhall be ſaved.* I ask'd him, Was not this Chriſt's ſaying, *Whatſoever ye would that others ſhould do unto you, that do you unto others?* *Yes*, he ſaid, *that was good, but that Chriſt, becauſe of the hardneſs of the* Jews *Hearts ſpake very much Morality with his Goſpel.* The poor man ſpoke as he was taught and bred in the Conventicles; for it will be very long e're they hear a Sermon upon Juſt Dealing, or Reſtitution of ill-gotten Goods; and who knows not that deſpiſing of Dominions, ſpeaking evil of Dignities, and riſing in Arms againſt the Lord's Anointed, is with them but fighting the Battels of the Lord. One *George Flint*, in the Pariſh of *Smalholm*, in the Shire of *Teviotdale*, was look'd upon as a very great Saint among them; and yet out of Zeal againſt the Government, he kept a Dog whom he named *Charles*, after the King; and a Cat which he named *Katherine*, after the Queen; and another Dog whom he named *Gideon*, after the Miniſter of the Pariſh. They are a People that will not Swear in common Diſcourſe for a World, yet they never ſcruple before a Judge, any Perjury that may ſeem to advance the Cauſe, nor ſtand in their ordinary dealings to cheat for a penny; nay, Murther it ſelf becomes a Virtue when the work of the Covenant ſeems to require it; and the new Goſpel which they profeſs is ſo far from condemning Lying, Cheating, Murther and Rebellion, when committed to fulfil the Ends of the Solemn League, that many of theſe whom they reckon Martyrs, have at their Execution gloried in

theſe Crimes, as the ſure Evidences of their Salvation.

Morality being thus diſcountenanced by the generality of that Party, the poor People are thereby lock'd up in a Cell of Ignorance. This did clearly appear, when the Laws, in the former Government, diſcharg'd Conventicles, the people being brought thereby home to the Churches: When the Miniſters began to Catechiſe them in the Principles of the Chriſtian Religion, they found them groſly Ignorant; for when they were deſired to repeat the Creed, Lord's-Prayer, and Ten Commandments; they told they were above theſe childiſh Ordinances; for if they believed in Chriſt, they were certainly well: And yet theſe Ignorants would Adventure to pray *Ex tempore*, and in their Families to Lecture on the moſt myſterious Chapters of *Ezekiel*, *Daniel*, or the *Revelation*. A grave and good Miniſter told me, that upon a certain occaſion he deſired a very zealous She-Saint to repeat the Creed: And that ſhe return'd this Anſwer, *I know not what ye mean by the Creed. Did not your Father*, ſays the Miniſter, *promiſe to bring you up in that Faith? Indeed did he not* (ſaid ſhe) *for I thank my Saviour, that Superſtition was not in my Father's time. What then was in your Father's time?* (ſaid the Miniſter.) *It was* (ſaid ſhe) *the holy Covenant, which you have put away. Whether was it the Covenant of Works or Grace?* ſaid the Miniſter. *Covenant of Works*, ſaid ſhe, *that is handy Labour. It was the Covenant of Grace which was made with* Adam, *and which all of you have put away.* At Night ſhe went home, and a number of the ſighing Fraternity flock'd after, pretending to hear her pray: Their Family Exerciſe being ended, ſhe told them the Conference that paſs'd betwixt the Curate and her, and they all concluded ſhe had the better, and that ſhe was certainly more than match for the ableſt Curate in that Country.

Gene-

Generally their Conventicles produced very many Baſtards, and the Excuſes they made for that, was, Where *Sin abounds*, *the Grace of God ſuperabounds*. *There is no Condemnation to them that are in Chriſt*. Sometimes this, The Lambs of Chriſt may ſport together: *To the pure all things are pure*. Nay, generally they are of Opinion, That a Man is never a true Saint, till he have a ſound fall, ſuch as that of *David*'s with *Bathſheba*. The following Narration of a well known Truth ſhall ſerve for Inſtance.

A party of King *Charles* II. his Guards being ſent to apprehend Mr. *Dav. Williamſon* (one of the moſt Eminent of their Miniſters now in *Edenburgh*) for the frequent Rebellion and Treaſon he preached then at Field Meetings; and the party having ſurrounded the Houſe where he was, a Zealous Lady, Miſtreſs of the Houſe, being very Solicitous to conceal him, roſe in all haſte from her Bed, where ſhe left her Daughter of about Eighteen Years of Age, and having dreſs'd up the Holy Man's Head with ſome of her own Night Cloaths, ſhe wittily adviſ'd him to take her place in the warm Bed with her Girl; to which he modeſtly and readly conſented: And knowing well how to employ his time, eſpecially upon ſuch an extraordinary Call, to propagate the Image of the Party; while the Mother, to divert the Troopers enquiry, was treating them with ſtrong drink in the Parlour; he to expreſs his gratitude, applies himſelf with extraordinary Kindneſs to the Daughter, who finding him like to prove a very uſeful Man in his Generation, told her Mother ſhe would have him for her Husband; to which the Mother, though otherwiſe unwilling, yet for concealing the Scandal, out of Love to the Cauſe conſented, when the myſtery of the Iniquity, was wholly diſcloſed to her. This whole Story is as well known in *Scotland*, as that the Covenant

was

was begun and carried on by Rebellion and Oppreſſion.

He was but laſt Year ſent to Agent their Affairs at Court.

Nor was the Actor, who is at this day one of the chief Props of the cauſe, more admired for his extraordinary diligence and courage in this Matter, than for his excellent Invention in finding a paſſage of St. *Paul's*, to prove that the Scandal of this was very conſiſtent with the ſtate of a perſon truly Regenerate; *Verily, I do not*, ſaid he, *deny, but that, with St.* Paul, *I have a Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity into the Law of Sin, which is in my Members.* Now according to the Gloſs which that whole Party puts upon this Scripture, ſaying, That St. *Paul* here ſpeaks of himſelf, and does not perſonate an Unregenerate Man, this Defence of *Williamſon's* muſt be allowed to be good; as alſo that the height of Carnality is conſiſtent with the greateſt Grace. Even ſo the Hereticks, in St. *Peter's* Days, wreſted ſome things hard to be underſtood in St. *Paul's* Epiſtles, to their own Deſtruction.

There was among them a married Woman near *Edenburgh*, who had paid ſeveral Fines for not going to Church, yet ſcrupled not to commit Adultery with one of the Earl of *Marr's* Regiment, and the Fellow himſelf that was Guilty, told, out of deteſtation to their damnable Hypocriſie, that the vile Woman had the confidence, in time of her Abomination, to ſay to him; *O you that are in* Marr's *Regiment, but you be pretty able Men, but yet ye are great Covenant Breakers; alas, few or none of you are Godly.*

There are very many Inſtances of this Nature, but I ſhall only add one more which was told me by a Gentleman of good Reputation and Credit, who himſelf confeſſed to me, with regret, that in the heat of his Youth, he had been guilty of the Sin of Fornication with a Gentlewoman of that Holy Sect; he ſays, that being with her

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in a Garret, and she hearing some body coming up Stairs, she said to him, *Ah, here's my Aunt, I must devise a Trick to divert her*; upon which she fell a whining and howling aloud, as these People use to do at their most private Devotions, *O to believe, to believe; O to have Experience*, said she. And by that means she diverted her Aunts further Approaching, who instantly retired, commending her Niece's Zeal and Devotion. The Gentleman conceals the Woman's Name, out of regard to her Honour and his own; begs Pardon for the Sin, and tells it only to discover the abominable Nature of their Hypocrisie.

They are generally deluded by Persons that have but specious pretences to Godliness. And such is the force, that a loud Voice and a whining Tone, in broken and smother'd words, have upon the Animal Spirits of the Presbyterian Rabble; that they look not upon a Man as endued with the Spirit of God, without such canting and deformity of Holiness. A person that hath the dexterity of whining, may make a great Congregation of them weep with an Ode of *Horace*, or Eclogue of *Virgil*, especially if he can but drivel a little either at Mouth, or Eyes, when he repeats them. And such a person may pass for a Soul-ravishing Spiritualist, if he can but set off his Nonsence with a wry mouth, which with them is called, *A Grace pouring down Countenance*. The snuffling and twang of the Nose, passes for the Gospel sound; and the throwings of the Face, for the motions of the Spirit. They are more concerned at the reading the Speeches of their Covenant Martyrs, yea such Martyrs as died for Rebellion and Murder, than in reading the Martyrdom of St. *Stephen*, or any of his Followers. A Sermon of mere Railing and Nonsence will affect them more than Christ's Sermon on the Mount; and no wonder, for all they do is to affect the Passions, and not the Judgment.

One

One Mr. *Daniel Douglaſs*, an old *Presbyterian* Preacher in the *Mers*, a ſimple man as to the World, yet of more Learning, Ingenuity and good Nature than moſt of them; he was not long agoe preaching before the meeting of his Brethren, and annalyſing a Text Logically, and very remote from vulgar Capacities, yet ſo powerful and melting was his Tone and Actions, that in the Congregation he ſpies a Woman weeping, and pointing towards her, he crys out, *Wife, what makes you weep? I am ſure thou underſtandeſt not what I am ſaying; my Diſcourſe is directed to the Brethren, and not to the like of you; nay, I queſtion whether the Brethren themſelves underſtand this that I am ſpeaking.*

Several Inſtances can be given of their ſtrong deluſions; this is none of the leaſt, that they take it for a ſure Evidence upon their Death-beds, that it's well with them, becauſe they never heard a Curate in their lifetime. For an indulged *Presbyterian*, who is the Author of the *Review of the Hiſtory of the Indulgence*, tells us thus much, *Page* 527, and *Page* 528, *That ſome of the leading people among the* Presbyterians, *were of Opinion, that Baptiſm by Epiſcopal Miniſters is the mark of the Beaſt; and the hearing of them as unlawful as Fornication, Adultery, or the worſhipping the Calves of* Dan *and* Bethel. And I think that a Curate can tell no worſe tale of them, than this, which a *Presbyterian* himſelf owns and declares to the World in Print.

I cannot here paſs by what happen'd a few Years ago, in the Pariſh of *Tindrum* in the *South-weſt*; a perſon that was Executed for Beſtiality there, in his Prayers bleſs'd God, that for a long time he had heard no Curate preach; at which the Hearts of ſome *Presbyterian* Saints began to warm with Affection to him, and expreſt ſo much Charity, that upon that account they doubted not but that he might be ſaved; and were ſorry that he was not al-

low'd

low'd to live, becauſe of the good that ſuch a Zealous man might have done.

It is a well known truth in the Pariſh of *Teviotdale*, that two or three ſighing Siſters, coming to a Man in Priſon, the Night before he was burnt for Beſtiality; the wholſomeſt Advice they gave him was this, *O* Andrew, Andrew, Andrew, *all the Sins that ever you committed are nothing to your hearing the curſed Curates; if you get Pardon for that Sin*, Andrew, *all is right with you.*

A young Woman in *Fife*, Daughter to a *Presbyterian* Preacher there, reading that of St. *Peter*, *Chriſt the Biſhop of our Souls*, blotted out the word (*Biſhop*) and in the place thereof incerted *Presbyterian of our Souls.* And by the ſame Spirit of Biggotry, one of her Zealous Siſters in the ſame Family, tore every where out of her Bible the word *Lord*; *Becauſe*, ſaid ſhe, *it is polluted by being applyed to the Profane Prelates.*

Inſtances of their Madneſs and Deluſions might ſwell into an huge Volume, but I ſhall only mention two or three which are commonly known. What greater Inſtance of Deluſion, than that Seven or Eight thouſand people ſhould be raiſed to Rebellion at *Bothwel-bridge*, from labouring their ground, and keeping their Sheep; and that by Sermons aſſuring them, that the very Windle-ſtraws, the Graſs in the Field, and Stars in Heaven would fight for them: And that after the Victory they ſhould poſſeſs the Kingdom themſelves. *O it's the promis'd Land, and you* Iſraelites *ſhall inherit it*: but in this they found their Preachers to prove falſe Prophets. After their Defeat, a Gentleman told me; that going to view the Field, where the Battle was fought, he ſaw one in the Agony of death, crying out, *Ah, cheated out of Life and Soul*: The Gentleman inquired what he meant by that expreſſion, *Ah* (ſaid he) *our Preachers, our Preachers, they made us believe, that as ſure as the Bible was the word of God,*

we ſhould gain the day, for that the Windleſtraws ſhould fight for us.

About the ſame time a perſon of Quality returning from the *Weſt*, with ſome of the King's Forces, being neceſſitate to lodge in a Country Houſe, where there was but one Woman, and ſhe with Child; for the Men and all that were able to run, had fled out of the way. The Nobleman encouraged the poor Woman, deſiring her not to be afraid; ſent one upon his own Horſe for a Midwife and other Women to attend her. The poor Woman ſurpriſed and encouraged with this unexpected kindneſs, began to talk more freely, and ſaid, *Sir, I ſee you that are Kings-men are not ſo ill as we heard ye were; for we heard that it was ordinary for you to rip up Women with Child; but pray will you tell me, Sir, what ſort of Men are your Biſhops? They are*, ſaid he, *very good Men, and they are choſen out from among the Clergy to overſee the reſt of the Miniſters. But are they*, ſays ſhe, *ſhapen like other Men? Why ask you that*, ſaid he? *Becauſe our Preachers made us believe, the Biſhops were all Cloven-footed.* There is ſcarce one of an hundred among the *Presbyterian* Vulgar, that will be either reaſon'd or laugh'd out of the ſtrange Opinions they have of Biſhops; as particularly, that they will not ſuffer Witches to be burnt, becauſe (*as they alledge*) every Biſhop loſes five hundred Marks *Scots*, for every Witch that's burnt in his Dioceſs. Nay, the generality of the *Presbyterian* Rabble in the *Weſt*, will not believe that Biſhops have any Shadows, being perſwaded by ſome of their Teachers, that the Devil hath taken away their Shadow as an earneſt of the Subſtance, for their oppoſing of Covenant Work in the Land.

I ſhall add but one Inſtance more of the ſillineſs of the *Presbyterian* People, and that is of a certain perſon well known both in the *North* and *South* of *Scotland*, for being not a degree and an half from an Idiot, and to be a Man

Man that can ſcarcely read an Engliſh Book. This perſon takes on him to be a Preacher, and among *Presbyterian* People has procured a great eſteem to himſelf for a wonderful and rare Goſpeller, for having not the leaſt degree either of natural or acquir'd Parts, they therefore conclude him to have a large ſtock of Grace, and to be a moſt heavenly Man. He came lately to the *Mers*, where he was never known before, and lodging on a *Saturday*'s Night in a Country-town, he cauſed call in the good people in the Town to Prayers. Immediately the Houſe was fill'd with a Crow'd, then he lectures to them on the firſt of *Ezekiel*, and he told them, that the Wheel ſpoken of in the Sixteenth Verſe, was *the Antichriſt*, and the Wheel in the middle was the *Biſhops* and the *Curates*; *For* (ſays he) *here's a Wheel within a Wheel, juſt ſo the Curates are within the Biſhops, and both of them within* Antichriſt. *Then the Wheels are* (ſays my Text) *lifted up; even ſo, Beloved the Biſhops and Curates are lifted up; lifted up upon Coaches with four Wheels, juſt as Sathan lifted up Chriſt to the Pinacle of the Temple, but God will take the Hammer of the Covenant in his own Hand, and knock down theſe proud Prelates, and break all their Coaches and their Wheels to pieces, Beloved, and lay the Curates on their Backs, ſo that they ſhall never riſe again; for the Prophet ſays here, that when they went they went upon their four ſides, and they returned not when they went, Beloved: That you may ſee is very plain and clear, for tho' they may go out and Perſecute God's own Covenanted People, yet they ſhall return falling upon their Broad-ſides, and get ſuch a fall that they ſhall never be able to ſtand or return to perſecute the Godly, ſo long as they go upon their four ſides, and are lifted up upon four Wheels.* The people ſaid, they never heard ſuch a ſweet Tongue in a Gracious Man's Head. He ſpoke much againſt thoſe that took an Indulgence from K. *James*. The next day he told them, that

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the Epiſcopal Miniſter in the Pariſh was his Couſin, therefore he would go to Church, and hear how he could Preach. *Truly, Sir* (ſays the people) *we ſhall go along with you wherever you go, albeit it be our ordinary to go to the Meeting houſe in the Pariſh.* And that ſame very day he brought all the Diſſenters in the Pariſh to the Church. The people intreated him to deal with the Miniſter to turn *Presbyterian*, and promis'd to deſert rhe Meeting-houſe Preacher, whom they ordinarily heard, and to hear the Epiſcopal Miniſter upon his Converſion. He promiſed to deal very ſeriouſly with him: For that purpoſe, the next day he came to the Miniſters Houſe, and after a few ſighs and affected groans, he expoſtulates thus, *Dear Couſin, what makes you own perjur'd Epiſcopacy? What have you to ſay againſt that Office?* replies the Miniſter. *I have many Arguments*, ſaid he, *and one I am ſure you can never anſwer; and you will find it in* Pſal. 45. 1. My Heart enditeth a good thing: *Now is not this*, ſays he, *a plain Argument againſt Biſhops; for when will they endite good things?* The people wondered that the Miniſter could not be perſwaded by ſo clear an Argument, and ſaid, *Poor Soul, his Heart is heardened, he has not Grace enough to believe and be Converted.* This Account is proved before very many famous witneſſes in the City of *Edinburgh.* All I have told of them is truth, but the hundred part is not told. You may judge of the Tree by theſe Fruits; and of what a delicate Set of Reformers we have at this time in the *Weſt* and *South* of *Scotland.*

I come in the next place, to give you a true Character of their Preachers. And truly, to be plain, they are a *Proud, Sour, Inconverſable Tribe, looking perfectly like the Phariſees, having Faces like their horrid Decree of Reprobation.* They are without Humanity, void of common Civility, as well as Catholick Charity, ſo wholly enſlaved to the Humours of their people, that they give no other

Reaſon

Reaſon why they converſe not with Men of a different Opinon, but only that their People would take it very ill if they ſhould. However, I fear there is ſomething in it more, and that is, leſt their Ignorance ſhould be diſcover'd; for it's certain, they have as little Learning as good Nature: And we have both felt and ſeen, that that is next Neighbour to none at all.

They have their Souls caſt into a different mould from all Chriſtians in the World. There is no Church but they differ from, both in Worſhip and Practice: They have quite baniſh'd the uſe of the Lord's Prayer, and what ridiculous ſtuff they have foiſted in for it, ſhall be told in its proper Place. The ſmootheſt reaſon that they alledge for their forbearing it, is, That the uſe thereof is inconvenient. This is Dr. *Rule*'s own Reaſon in that pretended Anſwer he has publiſhed to the Ten Queſtions concerning Epiſcopal and Presbyterian Government in *Scotland*. Their famous Preacher *James Kirktown*, when one of the Magiſtrates of *Edenburgh* enquired why they did forbear the publick uſe of the Lord's Prayer? told down-right, becauſe it was the badge of the Epiſcopal Worſhip. I doubt not but many have heard long ere now of a Conference that paſt betwixt my Lord *B*... and a ruling Elder in the North. In ſhort it is this, Five Presbyterian Preachers, laſt Year, appointed themſelves Judges, to purge Two or Three Dioceſſes in the North. They took to aſſiſt, or to accompany them, ſome whom they call Ruling-Elders, one of whom entreated my Lord *B*... to further with his help the happy and bleſſed Reformation, particularly by giving in Complaints againſt Ignorant, Scandalous, and Erroneous Miniſters, that the Church of God might be repleniſhed with the Faithful: *Truly then* (ſaith my Lord) *there is one whom I can prove to be very Atheiſtical, Ignorant and Scandalous.* At which the Ruling-Elder began to prick up his Ears; *And pray you, Sir,* (ſays he)

who

who is the Man? Indeed (says my Lord) *I will be free with you, it is Mr.* James Urquhart, *one of your own Preachers, who is come with you now to sit as a Judge upon others; and by Witnesses of unquestionable Honesty I can make it appear that he said, If ever Christ was drunk upon Earth, it was when he made the Lords Prayer. And I appeal to your self, who are a Ruling-Elder, whether or not this be Blasphemy? Some other things of Scandalous Nature I can prove against him. O but* (says he) *we are not come here to Judge our Brethren, our Business is with the Curates.*

It is ordinary to hear their People say, That if Christ were on Earth again, he would think shame of that Form, that they could make better themselves, and that he was but young when he compos'd it. All which Blasphemies must needs be the Effects or Consequent of what they hear from their Preachers. And as for the Apostles Creed, it is not so much as once mentioned at the Baptising of Infants; for all that they require at Baptism, is, That the Father promise to breed up the Child in the Belief of the *Westminster* Confession of Faith, and that he shall adhere to all the National Engagements laying on them to be *Presbyterians.* *

* *Though* Mr. Rule, *who defends the New Gospellers by denying their Prints, and by palpable Untruths, seems to disown this in his Second Vindication of his Kirk. Yet much honester Presbyterians affirm it, and glory in it.* Vid. *Covenants with acknowledgment of Sins and Engagement to Duties, renewed at* Lesmahago. 1688. Et *Hind let loose.*

Here I cannot forget what Mr. *John Dickson*, Preacher in the Meeting-House at *Kelso*, said once in a Sermon; *Ask* (said he) *an old dying Wife, if she hath any Evidence of Salvation, she will tell you, I hope so; for I believe the Apostles Creed, I am taken with the Lord's Prayer, and I know my Duty to be Ten Commands. But I tell you, Sirs, these are but old rotten Wheel-barrows, to carry Souls to Hell.*

Hell. These are Idols that the false Prelates and Curates have set up, to obstruct the Covenant and the Work of God in the Land.

For reading the Scriptures in Churches, they have abolished that with the rest, and in place thereof, he that raises the Psalm reads the Sermon that was preach'd the Sabbath before; And for the Gospel Hymn, called the *Doxology*, or *Gloria Patri*, they reject that as a superstitious prelatical Addition to the Word of God. A certain Maid being lately Catechised by one of these Preachers, the first question he propos'd to her was, *Maggi, Now what think you are the Saints doing in Heaven? I know not, Sir: O* Maggy, *that is a very easie question, answer it,* Maggy. *I think then* (said she) *they are doing that in Heaven which ye will not let us do on Earth; What is that,* Maggy? says he. *They are singing Glory to the Father, Son and Holy Ghost, Sir. Now that is your Mistake,* Maggy (said he) *for there's no such malignant Songs sung there; you have been quite wrong taught,* Maggy, *the Curates have deceived you,* Maggy.

They have no distinguishing Garb from Lay-men, and yet they took upon them to admonish the King's Commissioner to their last Assembly, for wearing a Scarlet Cloak, and told him plainly, That *it was not decent for his Grace to appear before them in such a Garb;* upon which my Lord told them, That *he thought it as undecent for them to appear before him in gray Cloaks and Cravats.* When the Church of *Arrol* was last Year made Vacant by the Expulsion of the Reverend and Learned Dr. *Nicolson*, the Elders and Heritors there, whereof many were Gentlemen of the best quality met together, that according to the present Law and constant Practice of the *Presbyterians* they might chuse and call another Minister to be their Parson; after they had unanimously agreed, and sign'd, and sent a formal Legal Call to Mr. *Lisk*, a person

ſon of indiſputable Qualifications for the Miniſtry, in which he has been imploy'd with great Reputation for ſeveral Years in the *North*, and one who has given ſignal Evidence of his good Affections to their preſent Majeſties; my Lord *Kinnard*, Chief Heritor, went with the reſt to ſignifie their Calling of Mr. *Lisk* to the Presbytery; at my Lords entering into the place where the Presbytery was ſitting, he ask'd if they were the Miniſters of the Presbytery; *Do not you ſee that we are*? ſaid the Moderator. My Lord replied, *That by their Garb no Body could know them, and that their Spirit was inviſible*; now whether it was for this Jeſt, or becauſe they knew Mr. *Lisk* to be Epiſcopal in his Judgment I know not; but this I know, that theſe grave New Goſpellers, rejected the Call, in deſpite both of the Heritors and of their own Law, brought in a Hot-headed Young Man of their own Stamp and Election. However, that they uſe no diſtinguiſhing Garb, muſt be acknowledged to be very Congruous; for truly they are but Laicks, and it will ſurpaſs all their Learning, to prove that they are Miniſters of Jeſus Chriſt, but meerly Preachers ſent and call'd by the People, who are generally but very ill Judges of Mens Qualifications for the Miniſtry; hence their conſtant and vaſt Heats and Diviſions about their calling of able Men. The Mobile ordinarily take their Meaſures only from the appearances of things, and indeed a *Presbyterian* Preachers Out-ſide is not his worſt, for they appear commonly, though in Lay-garb, yet in Sheeps-clothing; but as we have often formerly, ſo do we now, feel that they are inwardly nothing but ravenous Wolves.

Now as to their Sermons (which is the main deſign of this Paper) they are ſtill upon the Government and the Times, preaching up the Excellency of their Kirk-Government, which they call Chriſt, the Crown, Scepter, and Government of Chriſt. This was an old Cuſtom among

among them to preach up the Times, and the neglect thereof they call'd ſinful Silence. When in the former Confuſions of the State they violently intruded themſelves and Uſurped the Government of the Church, which they never had in ſettled Times. In thoſe Days at a publick Synod they openly reproved one Mr. *Lighton* for not preaching up the Times. *Who* (ſaith he) *doth preach up the Times?* It was anſwer'd, *That all the Brethren did it. Then* (ſays Mr. *Lighton*) *if all you preach up the Times, you may allow one poor Brother to preach up Chriſt Jeſus and Eternity.* But this was never, nor is like to be the Deſignof their Sermons; for, trace them in their Politicks, Morals, Myſticks, and Metaphyſicks, you ſhall find them Selfiſh, Singular, and full of Nonſenſick Rhapſodies. Theſe perhaps may ſeem hard Words, but an *Æthiopian* muſt be painted black, and that's no fault in the Painter.

For their Politicks, there is no Government under the Sun could tolerate them, if they but act in other Nations as they have done in *Scotland* ſince their Intruſion there; to inſtance but in our Times, Did not Mr. *Cargill*, one of their Celebrated Preachers, Excommunicate all the Royal Family, the Biſhops and Curates, and all that ſhould hear them and adhere to them? They, indeed, that affect the Name of Sober *Presbyterians* diſown'd theſe Hill-men, particularly becauſe they refuſed to join with them in thanking King *James* for the Toleration, which *he* granted to them. And yet ſuch is the Diſingenuity of theſe who would be called Sober *Presbyterians*, that they cry out that they ſuffered Perſecution; whereas it was the *Cameronians* only, whom they diſown, that did ſuffer any thing: For theſe others were ſettled in Churches by an Indulgence granted by the King. Againſt which Indulgence all the Sufferers, like true *Presbyterians*, gave their Teſtimony, calling it a meer brat of *Eraſtianiſm*. What Government

could tolerate ſuch Miniſters, as *John Deckſon*, whom I named before, who in a Sermon Preached by him in the Pariſh of *Gallaſhiels*, declar'd, *That it was all one to Sacrifice to Devils, as to pay Ceſs to King* Charles. The Author of the Review of the Hiſtory of Indulgence, one of the Sober ſort of *Presbyterians*, tells, *Page* 610. the ſame of a Preacher of his Acquaintance.

I ſhall ſay no more of their Sentiments concerning Government, but only referr the Readers to their Printed Acts of General Aſſemblies, and to thoſe Covenants which themſelves have Printed, often Subſcribed and Sworn, and which are now again, for the benefit of Strangers, publiſhed in that Excellent Vindication of King *Charles* II. his Happy Government in *Scotland* by Sir *George Mac Kenze*, in which it's Evident, that they plainly renounce Monarchy and all Power, but that of the Covenanted Kirk.

As to their Diſpoſition to live peaceably, I appeal not only to their Principles vented in theſe Covenants and Acts of their general Aſſemblies, but alſo to the many private Murthers, and open Rebellions which they have been guilty of under every Reign, ſince their firſt entry into *Britain*. Even in our own Days, ſince 1666, they have raiſed no leſs than Three formidable Rebellions, beſides many leſſer Inſurrections and Tumults, wherein many Chriſtians have ſuffered. With what Violence did they flee to Arms, and perſecute all who were not of their Party, upon the occaſion of the late Revolution; when, if it had not been for their indiſcreet and fiery Zeal, this Kingdom might have been happily united to *England*: But what ever Advantage ſuch an Union might have brought to the Church and State; yet, becauſe it ſeemed to have no good Aſpect to the covenanted Cauſe, therefore the motion of it, though offered, was induſtriouſly ſtifled, and that Opportu-

nity

nity, which we can hardly hope to recover, quite loſt. Nay, under the preſent Government, for which they in the beginning pretended to be ſo zealous, 'tis well known over all the Kingdom, that they were laſt Year contriving by force, without any regard to Authority, to have the Solemn League renewed, and impoſed after the old manner, upon all Men, Women and Children; and in order to this good end, many Thouſands of them, at Field meetings in the Weſt, conveened after their ordinary way, with Bibles and Muſquets, Pſalm-Books and ruſty Swords, and ſubſcribed a new Aſſociation for raiſing of Men, Horſe and Arms, to advance the Old Cauſe, repurge the holy Kirk, and make a thorow Reformation in the Land. But I ſhall take occaſion by and by to give you ſome later and more evident Inſtances of their Neglect and Contempt of their preſent Governors.

In the next place ſurvey them in their Learning, and you ſhall find that it lies only in the ſtudy of ſome *Anti-Arminian* Metaphyſicks, and in the practical Divinity they pretend to draw from the Heads of Election and Reprobation, whereby they preach Men out of their Wits, and very often into Deſpair and Self-murder. It's generally known, that *Joſeph Brodie*, Preacher in *Forreſs* in the time of the late Presbytery, did in the preſence of a very Learned and Eminent Perſon, take occaſion in the Pulpit to ſpeak of a poor Man, who was then in ſuch a deſperate Condition, that it was judg'd neceſſary to bind up his Hands, leſt otherwiſe he ſhould cut his own Throat, as he continually threatned; of this deſperate Wretch the pious Preacher above-named pronounced thus; *Sirs, this is the beſt Man in my Pariſh, would to God ye were all like him; he does truely fear Reprobation, which moſt of you are not aware of.*

There is a common printed Pamphlet compos'd and publiſh'd by a *Presbyterian* Preacher, concerning one *Beſſie*

Clarkſon, a Woman that lived at *Lanark*, who was three Years in deſpair, or to ſpeak in their Cant, *under Exerciſe*. Whoſoever reads that Pamphlet will find, that the poor Woman's Diſtemper proceeded only from their indiſcreet Preaching, repreſenting God as a ſower, ſevere and unmerciful Being. It is known in the Shire of *Teviotdale* that Mr. *William Veach* murder'd the Bodies, as well as Souls, of two or three Perſons with one Sermon; For, preaching in the Town of *Jedburgh* to a great Congregation, he ſaid, *There are Two thouſand of you here to day, but I am ſure Fourſcore of you will not be ſaved*; upon which Three of his ignorant Hearers, being in Deſpair, diſpatched themſelves ſoon after. And lately in *Edenburgh* Mr. *James Kirkton*, (the Everlaſting Comedian of their Party) one of their famous Preachers in that City, praying publickly for a poor Woman much troubled in Spirit, ſaid, *A wholeſome Diſeaſe, good Lord, a wholeſome Diſeaſe, Lord, for the Soul. Alas*, ſaid he, *few in the Land are troubled with this Diſeaſe. Lord, grant that ſhe may have many fellows in this Diſeaſe.*

Not only do they make their People diſtracted with ſuch deſperate Doctrine as this, but moreover they incourage them in direct Impieties. Mr. *Selkirk* preaching at *Muſſelburgh* expreſſed himſelf thus, *God ſees no Sin in his Choſen*; *Now, Sirs, be you guilty of Murder, Adultery, Beſtiality, or any other groſs Sin, if you be of the Election of Grace there is no fear of you, for God ſees no Sin in his Choſen covenanted People.* And this is conſonant to an expreſſion of Mr. *Samuel Rutherford*'s printed Letters, *Hellfulls of Sins cannot ſeparate us from Chriſt.*

In the Pariſh of Mr. *Macmath*, Miniſter of *Leſwade*, ſome of thoſe who were lately the moſt active in perſecuting and driving him from his Reſidence (even after he had the Privy Councils Protection, and a Guard aſſign'd him

him for his Defence) have ſince ſuffer'd violent deaths; two of them prevented the Hangman's pains by becoming their own Murtherers. When the Earl of *Lauderdale* and Sir *George Mackenzie* dyed laſt year much about one time, the party who pretend to unriddle all the moſt ſecret Cauſes of God's Providence, called their Deaths a viſible Judgment, for their being Enemies to the good Cauſe, altho' it be well known that both theſe honourable Perſons dyed of a natural Death, in a good age, being both of them worn out with their great diligence in their King and Country's Service (perhaps, indeed, their days were ſhortened, by ſeeing ſuch Firebrands able again to force themſelves into the Church, as had before ruin'd both it and the State, and were the Scandal of Chriſtianity as well as Diſgrace of their Nation.) But when theſe abovenamed Self-Murtherers of the Pariſh of *Leſwade* had divided *Judas*'s death betwixt them, the one hanging himſelf, the other ripping up his own Belly, till all his Bowels guſhed out: The *Presbyterian* Preacher in that Pariſh, holding forth next *Sunday*, was ſo ready of Invention as to find Arguments from thence for the Confirmation of the good Cauſe: *Ah Sirs* (ſays he) *nothing has befallen theſe Men but what God had from Eternity decreed; and I can tell you, Sirs, why he decreed it, indeed it was even becauſe they had gone ſometimes to hear the Graceleſs Curates. Ah, Sirs, ye may ſee in this Judgment the danger of that Sin, beware of hearing Curates, Sirs, you ſee it's a dangerous thing, Sirs, but I'll tell you more yet anent this, Sirs, this is a plain proof that the Goſpel has non been preached in this Pariſh theſe twenty eight Years, for in all that time you have not heard ſo much as of one that had a tender Conſcience like theſe men; but now when we begin again to preach the Goſpel, it's ſo powerful, that it awakes mens Conſciences, and pricks them ſo at the Heart, that they cannot bear it, nor live under it.*

And now I leave the World to Judge, whether this

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ſort of Learning and manner of Preaching, doth not ſtand in diametrical oppoſition to all Religion and Reaſon, and does not in its Tenure and Effects, appear to be indeed the Doctrine of Devils, and another Goſpel; and yet by it our Rabble Reformation has been wrought. All true and ſolid Learning, particularly Antiquity is decryed by them, becauſe in it there is no veſtige, no not ſo much as any ſhadow of *Presbytery* to be found; to preach Peace and Righteouſneſs (tho' that be the deſign of the Goſpel) yet ſince it does not anſwer the Ends of the Covenant, it muſt be condemn'd as temporizing, time-ſerving, and the pleaſing of men more than God, who, they are ſure, can never be pleas'd but in their Covenanted way.

Morality with them is but old, out-dated, heatheniſh Virtue, and therefore ſuch a Book as *The whole Duty of Man*, is look'd upon with wonderful contempt by them: *Frazer* of *Bray*, one of the greateſt among them, profeſſes downright, that there is no Goſpel, nor any reliſh of it in that Book, and that *Ariſtotle's Ethicks* have as much true Divinity as that Book hath. And *John Vetch* of *Woolſtruthers* ſays, That that Book is too much upon Moral Duty. A certain Lady of their Stamp, getting it once into her hands, and hearing that it was a Moral Book, done by an Epiſcopal Divine, ſhe made a Burnt Offering of it, out of her great Zeal againſt Epiſcopacy and Morality. Mr. *Macquire*, one of their celebrated Profeſſors and Preachers, in his Preface to *Brown's* Book, entituled, *Chriſt the Truth, Way, and Life*, calls the people that are taken up with *the whole Duty of Man*, or any ſuch Books, *a Moralizing, or rather*, ſays he, *a Muddizing Generation.*

The moſt of their Sermons are Nonſenſick Raptures, the abuſe of Myſtick Divinity, in canting and compounded Vocables, oft-times ſtuffed with impertinent and baſe *Similes* and always with homely, courſe, and ridiculous Expreſſions, very unſuitable to the Gravity and Solemnity that becomes

becomes Divinity. They are for the moſt part upon *Believe, Believe*; and miſtaking Faith for a meer Recumbency, they value no Works but ſuch as tend to propagate *Presbytery*. When they ſpeak of Chriſt, they repreſent him as a Gallant, Courting and Kiſſing, by their Fulſome, Amorous Diſcourſes on the myſterious Parables of the *Canticles*; and making Chriſt and his Goſpel to be their own Kirk Government; they have quite debaſed Divinity, and debauched the Morals of the People: This is evident, not only from their manner of Preaching, but alſo from their way of Writing moſt of their Books, whereof ſome Inſtances ſhall be given in the next Section.

Some of them have an odd way of acting in the Pulpit, perſonating Diſcourſes often by way of Dialogue betwixt them and the Devil. Such ways were of old familiar to the Monks, as appears from Monſieur *Claude* in his Second part of the *Defence of the Reformation*, *Chap.* 10. where he vindicates *Luther* from an aſperſion caſt upon him by the Church of *Rome*. *For*, ſay the Papiſts, Luther *profeſſeth in his Writings, that he had a Conference with the Devil concerning the Maſs, and that the Devil accuſed him for being an Idolater*. To which *Luther* anſwers, That he was then in Ignorance, and that he obey'd his Superiours. Hence the Papiſts conclude, that *Luther* was the Devil's Scholar. But Monſieur *Claude* lets them ſee, that *Luther* ſpoke in a Monkiſh Stile, and that the Stile of the Convent did repreſent conflicts betwixt the Fleſh and Spirit, as perſonal exploits with the Devil: To prove this, he inſtances St. *Dominick*, who ſays, That he ſaw the Devil one Night, in his Iron Hands carry a Paper to him, which he read by the light of a Lamp, and told it was a Catalogue of his ſins, and the ſins of his Brethren, upon which St. *Dominick* commanded him to leave the Paper with him, which was done accordingly; and afterwards he and his Brethren found cauſe to

correct ſomething in their Lives. All that is ſaid for this, is, that it is a Romantick Stile proper to the Monks, and all that is meant thereby is this, that the Devil could lay ſuch and ſins to their charge, their Conſciences did ſmite them, therefore they corrected what they found amiſs. But ſuch a Stile did create wrong Ideas in the Litteral Interpreters of ſuch Narrations: And it is like ſome of our Reformers reading Books of this nature, either thought ſuch Appariſions real, or that they affected the Stile; for it its reported of Mr. *Robert Bruce*, one of our *Scotch* Reformers, that having ſtudied the Civil Law, and going one day to the Colledge of Juſtice, to paſs his Tryals in order to commence Advocate, he ſaid, that he ſaw a great Gulph in the Cloſe or Court of the Parliament-Houſe, like the mouth of Hell, and this diverted his entrance into the Houſe, upon which he gave over the Study of the Law, and applyed himſelf to Theology. Whether the thing was litterally true, or whether the man had a diſturbed Imagination (as good men may have) or whether he affected the Stile of the Convent, and meant thus much by it, That the imployment of a Juriſt was dangerous, and apt to lead men into ſuch Temptations as he feared might be too ſtrong for him, I know not which to conclude; but this I am ſure of, That one Mr. *Thomas Hogg*, a very popular *Presbyterian* Preacher in the *North*, asked a perſon of great Learning, in a Religious Conference, whether or not he had ſeen the Devil? It was anſwered him, *That he had never ſeen him in any viſible apperance: Then I aſſure you* (ſaith Mr. Hogg) *that you can never be happy till you ſee him in that manner; that is, until you have both a perſonal Converſe and Combat with him.* I know nothing more apt to create a more Religious Madneſs in poor well-meaning people, than this ſort of Divinity, in which our *Presbyterians* have quite out-done the ſenſeleſs old Monks.

Their

Their Principles and Doctrine being, as ye have heard, oppoſite to Morality, it will not be thought ſtrange that the height of Pride and Ruſticitie ſhould appear in their Converſation: The common Civilities due to Mankind, they allow not to Perſons of the beſt Quality, that are of a different Opinion from themſelves. To avoid and flee from the Company where a Curate is, as if it were a Peſt-houſe, is a common ſign of Grace: To affront a Prelate openly is a moſt meritorious Work, and ſuch as becomes a true Saint: To approve and applaud the Murtherers of the Archbiſhop of St. *Andrews*, is an infallible Evidence of one thoroughly reformed. That the World may be ſatisfied of their Behaviour towards ordinary Men, I ſhall give you ſome late Inſtances of their Carriage towards thoſe of the higheſt Rank and Quality; the matters of Fact are ſuch as are known to be true by Multitudes of People before whom they were acted; and themſelves have the Impudence ſtill to Glory in them; and yet I will not ſay, but ſome of the Party may deny them upon occaſion at Court, as they do other things as evident; for I know what Metal their Foreheads are made of.

1. Then when their Majeſties Privy Council, by advice of all the Judges conform to a ſtanding Act of Parliament, and common Practice, appointed a Sermon upon the thirtieth Day of *January*, 169⅞: The Council ſome time before ſent a Perſon of Quality, one of their own Stamp and Kidney, to the Commiſſioners of the General Aſſembly, to deſire them in their Majeſties and Council's Name, to appoint one of their number to preach before them in St. *Giles*'s Church on that Day, and to put them in mind that it was the Anniverſary for the Martyrdom of King *Charles* the Firſt, and that a Sermon proper for the occaſion was expected according to the Religion, Law, and Cuſtom of the Nation. The grave Noddies of the Aſſembly anſwer'd thus, *Let the Council to do their own Buſineſs,*

for we are to receive no Directions from the State, nor to take our Measures from the Council, especially in preaching Anniversary-Sermons. Upon which they appointed *Shields*, a *Cameronian*, one of the most wild and violent of the Hill-men, to preach in the *Tron-Church*, wherein they used to have Weekly Lectures, as it happened upon that Day of the Week, but where neither the Lords of Council nor Judges were used to come. All that he spoke concerning the King's Murther was this, *Ye Sirs, perhaps some of you may foolishly fancy that I came here to day to preach to you concerning the Death of King* Charles *the First: What? preach for a Man that died forty Years ago; if it be true what some Histories tells of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is suffering the Vengeance of God in Hell this day for his own and Fore-fathers Sins.* The same *Shields* as he was holding forth sometime before at *Edinburgh*, said, That for ought he saw, King *William* and Queen *Mary* were rather seeking an earthly Crown to themselves, than seeking to put the Crown on Christ's Head. That is, in the Conventicle stile, to settle Presbyterian Government.

This same Year again they peremptorily refused and despised the Privy Council's Order, requiring them, according to a standing Act of Parliament, to preach upon that day.

2. Inst. Mr. *Areskme* preaching in the *Tron* Church at *Edinburgh*, the day after the King by open Proclamation had adjourned the General Assembly, said, *Sirs, Ye heard a strange Proclamation the other day, which I hope the Authors of may Repent some day: It brings to my mind, Sirs, an old story of King* Cyrus, *who once set his Hands fairly to the building of God's House, but his Hand was not well in the Work, when he drew it out again: All is well that ends well, Sirs; for what think ye became of King* Cyrus, *Sirs? I'll tell you that now Sirs; He e'en made an ill end, he e'en*

died

died a bloody death in a ſtrange Land. I wiſh the like may not befal our King; they ſay Compariſons are odious, but I hope ye will not think that Scripture-compariſons are ſo; whatever you may think, I am ſure of this, that no King but King Jeſus, has Power to Adjourn our General Aſſembly. This was ſpoken ſo lately, before ſo great an Auditory, that whatever *Rule* may ſay in his next Book, yet I think the Author himſelf will not have the Impudence to deny it.

3. When laſt Summer their Commiſſioners returned from King *William* in *Flanders*, and told the General Aſſembly, That the King had poſſitively told them, that he would not any longer ſuffer them to oppreſs and perſecute the Epiſcopal Subjects; and deſired them in his Name to acquaint the General Aſſembly with his Mind, that for the time to come they ſhould proceed more moderately, otherwiſe he would let them know that he is their Maſter. The Moderator ſaid openly, That if it were not for the great Army he had with him, he durſt not have ſaid ſo to them; and however, he had been wiſer to have held his peace, for that they own'd no Maſter but Chriſt.

When King *William* in *January* laſt deſired them, by his Letter to the General Aſſembly, to re-admit into the Exerciſe of the Miniſtry, ſo many of the Epiſcopal Presbyters as ſhould be willing to ſubmit to and comply with a Formula which his Majeſty ſent to them, and appointed to be the Terms of Communion betwixt the Parties: This Propoſal of Peace and Union, which moderate Presbyterians might have been thought to have rejoyced in, was inſolently rejected, and exclaimed againſt by all the Aſſembly, except one Mr. *Orack*†. Then the common diſcourſe and preaching of Presbyterians was, That King *William* deſign'd to Dethrone King Jeſus; that the preſcribing to them any Formula was an Incroachment upon Chriſt's Kingdom, and a violent Uſurpation of his Privi-

† *A Perſon who was well educated, and juſtly eſteemed at St. Andrew's University.*

ledges; that any Formula but the Covenant, is of the Devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his Prayer immediately after its Dissolution, reflected upon King *William* as sent in Wrath to be a Curse to God's Kirk. He and the whole Assembly protested against the King's Power to dissolve them, and before his Commissioner disclaim'd all his Authority that way: Afterwards, to make their Testimony (that's their word for Treason) publick, they went to the Cross of *Edinburgh*, and took a formal Protestation after the old manner against the King in behalf of the People of God (by which they intend their own Subjects.) The Magnanimous Earl of *Crawford* vowed before the Commissioners, that he would adhere to the Protestation with his Life and Fortune, two things equally great and valuable.

Their ordinary Doctrine and Discourse in the Pulpit and out of it, speaking of the Kirk and King, is, Deliverance will come from another hand, *but thou and thy house shall perish.* Mr. *Matthew Red*, holding forth the New Gospel at his Kirk in *North Berwick*, *Feb.* 20th, 169½, said, *The Kirk of* Scotland *is presently under the same condition that* David *was, when he was so sore persecuted and pursued by* Saul, *that he seemed to have no way left him to escape; but then a Messenger came and told* Saul, *that the Philistines had invaded the Land; this gave* Saul *some other* † *Tow in his Rock, and by that* David *was deliver'd.* This Mr. *Red* being that same night with another of his Brethren at Supper at a Knight's House in that Parish, told plainly, That by the *Philistines* in his Sermon, he meant the *French*. And both the New Gospellers agreed, that the Kirk of *Scotland* could not now be otherwise deliver'd but by an Invasion of the *French* to restore King *James*. This account I had from a Gentleman of good Credit who was present both at the Sermon and Supper. Mr. *Stenton*, one of

† *That is in* English *some other Fish to fry.*

of their noted Preachers, ſaid in an open Company, the day after the Aſſembly was diſſolved, That they had appointed their next Meeting in 1693, hoping that before that time they might have another King who would allow them better Conditions. They now lay great ſtreſs upon the Propheſie of an old Man in the *Weſt*, who at his dying in 1689, ſaid, *The perfect Deliverance of God's Kirk muſt come after all by the* French, *for this King* William *will not do it*. And ſay commonly, that they brought in a Dog for God's ſake, and that he now begins to bite the Barnes.

This being their way of treating a King who has condeſcended to oblige them even to his own loſs, and to the wonder of Mankind; what may their Fellow-ſubjects, eſpecially ſuch as are not of their Biggotry or Opinion, expect from them? That this is no new thing to them, nor the actings only of ſome few of the more rigid ſort of them, is evident from their extravagant and conſtant courſe of Rudeneſs to King *James* the Sixth, and to both the *Charles*'s, whereof many inſtances are to be ſeen in their own Books, ſome of them you may meet with in the next Section.

All the Presbyterians profeſs, that the keeping of Anniverſary Days, even for the greateſt Bleſſing of the Goſpel, is Superſtition and Popery. For the modeſteſt of them that ever ſpake laſt Year againſt *Chriſtmas*, was *Frazer* of *Bray*, who preaching in the High Church of *Edinburgh*, in his ordinary turn upon that day on which *Chriſtmas* fell, all that he ſaid was, *Some will think that I will ſpeak either for the Day or againſt it: To ſpeak againſt it I ſee no reaſon, and to ſpeak for it I ſee as little; for why ſhould we keep our Saviour's Birth-day, and not his Conception.* Had this Man been but acquainted with the Liturgy of the Primitive Church, or of that in the Neighbour-Nation, he might have found that they keep Annunciation-day for the Conception, and this would have broke the ſtrongeſt

Horn

Horn of his *Presbyterian* Dilemma. But for all the Abhorrence that *Presbyterians* have, and do profess against the Observation of Anniversary-days, yet they never miss'd to preach an Anniversary Sermon on Mr. *Heriot*, who built and indued the great Hospital in the City of *Edinburgh*; the reason is, that for every Sermon on *Heriot's* Commendation, they get five Pounds, a new Hat and a Bible. If they could have made but the same Purchase by preaching on *Christmas*, it's more than probable that they would have thought the Annual Observation of our Saviour's Birth, as little superstitious as that of Mr. *Heriot's* Memory.

But the Disingenuity, Hypocrisy, and Covetousness of that Party appears not only in this, but in many other particulars; for who clam'ur'd more than *Presbyterians* against Plurality of Benefices, which was never allowed nor practised under Episcopacy in our Kingdom, and now several of them are suing for five or six stipends at once, *viz.* the great Apostles of the New Gospel, Dr. *Rule*, Mr. *John* and Mr. *William Vetches*, Mr. *David Williamson*, *John Dickson*. I cannot here omit a passage of Mr. *James Kirkton*, now a famous Preacher in *Edinburgh*, who held forth formerly in a Meeting-house about three and twenty Miles from it, in the Parish of St. *Martine*, within the Shire of the *Mers*, in which Parish there was an Episcopal Minister that gave Obedience to the present Laws, but this *Kirkton* by the Act restoring *Presbyterian Preachers* to their former Charges, out of Malice against the Episcopal Minister, and Covetousness to get the Stipend of the place, * comes from *Edinburgh* and preaches one Sermon in the Parish of St. *Martine*, and returning some days after, left the Church without a Minister, by which means he obtain'd to himself the Stipend of that Parish, tho' he lived and preaches in the City of *Edinburgh* ever since.

* *Charity it self cannot put a better Construction on so foul an Action.*

There

There is another, Mr. *Anthony Murray*, who has a conſiderable Eſtate in *Dunfire*, he ordinarly uſes this Phraſe as a Proverb, That he deſires no more in the World but a Bit and a Brat; that is, only as much Food and Raiment as Nature craves; and yet this very Man that would ſeem ſo denied to the World, got himſelf into the poſſeſſion of two fat Benefices, *viz.* that of *Counter* in which he never did preach, and that of *Dunfire* Pariſh, in which the Regular Paſtor had ſerved for the whole Year 1688, and for the greater part of the Year 1689, and yet was not allow'd one Farthing of the Living for either: altho' when he was drove away he had eight young Motherleſs Children, and no Bread for them, whereof *Murray* it ſeems not having one Child, had no ſence at all.

Who cried out more againſt the Covetouſneſs of Prelates, and complying Miniſters, than Mr. *John Johnſton*, yet in the time of his ſuppos'd Perſecution, he made up two thouſand and five hundred Pounds Sterling; and to the certain knowledge of his Acquaintances he was two hundred Pounds Sterling in debt when he abdicated his Pariſh. This ſame *Johnſton* being called to a dying Gentleman in *Eaſt Lotham*, who was always Epiſcopal, (but the Call was by ſome Phanatical Friends, without the knowledge of the dying Perſon) *Johnſton* having come to his Chamber, advances with many Hums and Ha's cloſe to the Gentleman's Bed-ſide, and after ſtairing a while upon him, at laſt with a great Groan he gave his Judgment of his State and Condition in theſe words: *I ſee nothing there in that Face, ah, I ſee nothing but Damnation, Hell and Reprobation!* At which words, a merry Man ſtanding by, whiſpers in the ears of the ſaid Mr. *Johnſton*, *He hath left you two hundred Marks.* Mr. *Johnſton* at this changed his mind (like the Barbarians in the Iſle of *Malta*,) and ſays, *But methinks I ſee the Sun of Righteouſneſs riſing with healing under his wings, ſaying, Son be of good chear, thy ſins are forgiven thee.*

Who

Who cried out more againſt Miniſters Scandals, than one *Balfour* in the *Mers*, and yet but a few Months ago he fled for the Sin of Adultery himſelf. This among them is called but a Slip of the Saints; but far leſs Slips in others are aggravated into heinous Scandals and crying Sins, as that ought indeed to be eſteem'd.

What greater act of Injuſtice than that done to Mr. *Alexander Heriot*, Miniſter of *Dalkeith*, who gave all Obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared Enemy of Mr. *Heriot*'s, and ſome others of his Accuſers, to ſit as Judges among them, and not only admitted, but alſo invited and encouraged two or three Knights of the Poſt to ſwear, That the Miniſter had danced about a Bon-fire the 14th of *October* 1688. And when it was made appear to the conviction of all Men, that there was no Bon-fires in the Town upon that Day, and that the Town was never wont to uſe any ſuch Solemnity upon the occaſion of that Day; all that the Presbytery ſaid, was, That they could not help it, for the matter was ſworn and deponed, and and they behoved to proceed, having a Call to Purge the Church.

Beſides, their not having good Notions of the Goſpel, nor of any good Heathen Morals; one reaſon of their malicious and crabbed Nature may be, that they never ſuffered Affliction, for after they abdicated their Churches in 1662, they began every-where in their Sermons to cant about the Perſecution of the Godly, and to magnifie their own Sufferings; by this means they were pamper'd inſtead of being perſecuted; ſome of the godly Siſters ſupplying them with plentiful Gratuities to their Families, and Mony to their Purſes; they really lived better than ever they did before, by their Stipends. They themſeves boaſted that they were ſure of Crowns for their Sufferings; and that Angels viſited them often in their Troubles; and

both

both were materially true. I know ſeverals of them who got Eſtates this way, and that grew fat and luſty under their Perſecutions. Mr. *Shields*, one of their honeſteſt and beſt Writers, being well acquainted with all that they ſuffered, and a great Sharer in it, glories in this, that they were highly provided for in their greateſt Difficulties, and makes an Argument for it of their being God's People: In his Annalyſis (as he calls it) on the 29th of *Deuteronomy*, delivered in a Diſcourſe to the People on the Preparation-day before they renewed the Covenants, *p.* 10. *l.* 8. theſe are his words: *Tho' in the Wilderneſs of Prelatick, Eraſtian, and Antichriſtian Uſurpations, we did not meet with Miracles, yet truly we have experienced Wonders of the Lord's Care and Kindneſs, and for all the Haraſſings and Perſecutions, &c. the poor Wilderneſs-Wanderers have look'd as Meat-like and Cloath-like as others that ſat at Eaſe in their Houſes, and drank their Wine and their ſtrong Drink.* The Party finding ſuch good Fruits of their Itinerary Labours, continued to preach the unthinking Mobile out of their Money and Senſes, as well as out of their Duty to God and Man, receiving in the mean time, inſtead of *Cups of cold Water**, many Bowls of warm Sick; the true Covenant-Liquor, and the beſt Spirit that inſpires the New Goſpellers. By theſe means the Malignity of their Nature was rather kindled than abated; the only Men that ſuffered any thing, being the poor ſilly Plow-men and Shepherds in the *Weſt*, whom the falſe Teachers hounded out to die for a broken Covenant: It's true, indeed that many ſuch Men being deluded into ſeveral Rebellions, put the State under a neceſſity of defending it ſelf, by puniſhing ſome of them, and killing others in Battels; but yet before the danger of theſe Battels, the Preachers were generally ſo wiſe as to ſave themſelves, by running firſt; for had they been ſo honeſt as to have born but a part of theſe Burdens which they impoſed upon their Proſe-

* *The name of a ridiculous and rebellious Book emitted by them in K. Charles the Second's time.*

lytes, or ſo courageous as to have but ſhew'd their Faces in the day of Battel (to which they always ſounded the Allarm by their Sermons) then it's like we ſhould not have been now infeſted with ſuch ſwarms of theſe Locuſts as have over-ſpread our Land, and again filled our King's Chambers, as the Frogs and Lice of *Ægypt* did that of *Pharaoh*'s.

Tho' upon certain occaſions the more ſubtile and cunning *Presbyterians*, knowing that no art can defend or diſguiſe the unaccountable wildneſs and madneſs of ſome of their party, are forc'd, to diſprove and condemn them; Yet they never fail to make uſe of the Sufferings of theſe ſame wild Men, to magnify that Perſecution which themſelves pretend to have undergone, but had not the leaſt ſhare in. Eminent inſtances of this we have in *Rule*'s late book. To whom among other favours we owe this new diſtinction of wild and ſober *Presbyterians*. Truly if the *Presbyterians* had met with the ſame meaſure with which they formerly ſerved the Prelatiſts, if they had been uſed as they did good Biſhop *Wiſhart*, whom they made to lye ſeven Months in a dark ſtinking cloſe Priſon, without the conveniency of ſo much as changing his Shirt but once, ſo that he was like to be eaten up of himſelf, and the Vermine which that naſty place produced; its probable that by ſuch Severities (which I am glad they ſuffered not) they might have been brought to ſomething of that good Man's Chriſtian Temper and Diſpoſition: And that this was very great, the worſt of themſelves were conſtrained to own, when upon changing of the Scene, he being deſervedly advanced to the Biſhoprick of *Edinburgh*, was ſo Charitable as to convey large ſupplies to ſuch of them as were Impriſon'd for their Notorious Rebellion at *Pentland* Hills, 1666, and that without letting them know from what hand it came, nay his Compaſſion to them was ſuch, that he continued ſuch *Presbyterian* Preachers as

were

were any thing tollerable, in their Churches and Office; without impoſing on them the conditions of Conformity which the Law then required: But now *Presbyterian* Preachers, even thoſe that are called the ſobereſt, as we may ſee by their daily Practices, and Expreſſions, are highly galled, becauſe they are not allowed to treat the Biſhops and other Miniſters of God's Word, after the ſame Barbarous manner that they formerly did, that is, *Hew them in pieces before the Lord*, as they were wont to Phraſe it, for they commonly compare Biſhops to *Agag*, and thoſe ordained by them to the *Amalekites*.

The Epiſcopal Miniſters and Rulers uſed all Chriſtian and diſcreet Methods when they had Power to gain and oblige the Diſſenters, and to ſave them from the Penalties of the Law. But now ſuch is the ingratitude of ſome, even of thoſe ſame *Presbyterians*, whom the Epiſcopal Miniſters had ſaved from the Gibbet, to which the Law had juſtly doomed them; that they were the only Perſons that invented falſe Stories, forged malicious Lybels, and raiſed Tumults againſt thoſe very Miniſters who had been formerly ſo exceeding kind to them; we have but too many inſtances of their rendering Evil for Good in this manner: And that which makes this the more ſtrange and odious, is, that it is Acted under a pretence to Religion, and Reformation, and that the giddy People are inſtigated to this Wickedneſs by their Preachers; I ſhall trouble the Reader at preſent only with two Particulars to this purpoſe: Mr. *Monro*, Parſon of *Sterling*, was lately lybelled and accuſed before the Brethren of the Inquiſition, by one whom, as all the Neighbourhead knows, he preſerved from being Hanged, when he well deſerved it. And now, tho' the ſaid Parſon *Monro* has viſibly baffled all the Articles of his Lybel to the diſgrace of his ungrateful Accuſer, and of thoſe Preachers who openly prompted him to this Villany, yet they daily moleſt and diſquiet him, becauſe

of his conſtant adherence to the Sacred Order of Epiſcopacy, which is the greateſt Fault his Judges can accuſe him of, except that of his poſſeſſing a good Living, and that his Parts and Piety darken the whole Presbytery, of which his Pariſhoners being fully convinced, Love him ſo well, that they reſolve, coſt what it may, they will not part with him as their Miniſter; and have therefore, to the great mortification of the Presbytery there, joyntly ſignified ſo much to them under their hands.

The other particular inſtance of this Nature, ſhall be that of one *Ronaldſon*, a Tenant in the Pariſh of *Cranſton*, whom the Orthodox Miniſter there, Mr. *Burnet*, by his Interceſſion with Perſons of Quality, preſerved from having his Goods confiſcated, and Perſon Baniſhed; after *Ronaldſon* by his ſignal Diſobedience to the Law had expoſed himſelf to that Sentence: This kindneſs *Ronaldſon* then looked on as ſo great and ſurpriſing, That he often and openly profeſſed he knew not how to be thankful enough for it; he and his Family conſtantly kept the Church thereafter, and upon every occaſion acknowledged the Miniſter's ſingular favour, with all the Signs of ſincere gratitude; But yet upon the new light of the late Revolution, he appeared the moſt open and avowed Enemy that the Miniſter had: The Miniſter juſtly ſurpriſed with this, challenged his many promiſes of continuing grateful. To whom *Ronaldſon* gravely replyed, that the Thanks of his Preſervation was not due to him, but only to God; who oft-times (ſaid he) ſtirs up ill Men to befriend his own People. This change was wrought upon the Man, and this anſwer put in his Mouth (as himſelf ſometimes owns and profeſſes) by frequent Conferences with their Preachers, who in their private Diſcourſes and publick Sermons have aſſured him, that he is not to look to the Inſtrument, but to the Cauſe of his Preſervation.

I ſhall ſhut up this head concerning the Perſecution they pretended to have ſuffered, with a remarkable note of a Sermon preached lately by Mr. *Daniel Douglaſs*, one of their great * Muſties, "Now Sirs, (ſays he) I will be even plain "with you, and perhaps e'en more plain than pleaſant, Sirs, "I'le tell you now, Sirs, its ordinary for us to cry out that "we were perſecuted under Epiſcopacy, but we are yet "living, Sirs; and why were we not Hanged as well as "others were, beloved? It is e'en becauſe we thought they "did caſt away their Lives needleſly, and that we would "not venture our Lives for ſuch matters as they ventured "their Lives, for I knew to meet with kindneſs both from "the Church-men and the Stateſ-men; And particularly I "knew that the Clerks of Council and Seſſion would take "nothing from us, but there are no ſuch Clerks now: For "there is one *Gibbie Eliot*, Sirs, that has no Charity nor "Diſcretion, for if we were all made up of Dollars, he "would ſwallow us up; pray God, Sirs, to keep our Purſes "from that falſe lown *Eliot*.

Ingenuity is a thing they are not concerned about, for that's but a Branch of dry Morality, below Men ſo full of Grace; ſome young Men among them that have had the Advantage of being abroad are more affable, and in their Conferences with Men of Sence, they ordinarily exclaim againſt the peeviſh ſowr and unconverſable Temper of *Scotch Presbyterians*; but yet theſe ſame Sparks of the Cauſe, ſing to a quite contrary Tune when they are in a collective or repreſentative body. I have read of a certain Monk who being wearied of the Cloyſter aimed at a vacant Dignity, the poſſeſſion whereof he knew would ſet him free: For this end he applied himſelf to every one of his Acquaintances that had a Suffrage in the Election, and from every ſingular and individual Perſon he received very fair and ſatisfying promiſes, bet yet he found himſelf ſtill diſappointed when they met together in Aſſemblies

for

for the Election, whereupon he invites moſt or all of them upon a ſet Day to Dine and be merry with him. They that were invited knew that he was not in condition to make any competent Proviſion for ſo many Gueſts; Wherefore according to the uſual Cuſtom of that Fraternity, they ſent each of them ſome material or other, proper to make up the Feaſt; ſome ſent Fleſh, ſome Fiſh of divers Kinds, ſome ſent Butter, ſome Cheeſe, ſome Wine, and others Oyl. All which he boyled in one Kettle together, and his Gueſts being conveen'd, he cauſed ſerve up that Hotch-potch in ſeveral large Diſhes to them, ſo that every Diſh as they taſted it equally diſguſted them: Where upon they asked what manner of Victuals it was? He ſaid it was juſt ſuch as themſelves had ſent, all well boyled in a large Kettle together. That, ſay they, is the worſt Meat in the World when thus jumbled together, but very good when every thing is dreſſed by it ſelf. Juſt ſo are ye to me, ſays the *Monk*, you are very fair and kind, when ſingle, and one by one: But I can find nothing worſe than you, when you are all together. The *Presbyterians* reſemble the *Monks* in this, as in many other things, for take them ſingly, and they generally condemn the Methods and Proceedings of their Brethren, as rigid and ſevere, but take the ſame Men met together in a Presbytery, Synod, or Aſſembly, and the whole Body is the moſt unpalatable and moſt unſavory Hotch-potch in the World.

And now to haſten to a cloſe of this Section, Strangers may juſtly wonder that Men of ſuch Temper and Qualification, as ye have now heard the *Pretbyterian* Preachers to be, ſhould have any followers. But this will not ſeem ſo ſtrange to ſuch as conſider what Multitudes of the Rabble, crowd after *Jack Bowels* in his Drunken Fits, Women and Children are ordinarily led by noiſe and ſhew, tho' it were but of Hobby-Horſes and Rattles. And indeed

indeed the *Presbyterian* Preachers are only flocked after by ſuch a Herd, ſome out of a blind Zeal and Itch after novelty and change, ſome again loving to Fiſh in the troubled Waters of ſuch Confuſions as are inſeparable from *Presbytery*, hoping thereby to mend their broken Fortunes. And to palliate their want of Sence, and greater Faults, by a pretence to ſtrict Religion: Others frequent them for ſport and diverſion, as Men of little Sence and leſs buſineſs run after Stage-Players and Rope-dancers.

Sometimes ago theſe Preachers were converſant only with Shepherds, and a few ſilly Women, laden with divers Luſts, whoſe hot Zeal had no knowledge to guide it; the Preachers then indeed admired themſelves for Perſons of great Gifts and Learning, becauſe of the eſteem that theſe ignorant Creatures had for them; but now that they are brought to Act in publick, and poſſeſs the Pulpits of Learned Men, they are at a great Diſadvantage, for their better Auditories expect ſolid Divinity, Rational and cloſe Diſcourſes, and that being none of their Talent, puts them quite out of their Road and Element, and hence it is that the People generally forſake and abhor them, and nothing but a few of the Rabble frequent their beſt Churches and Preachers: So that now their own dear followers begin to complain and cry out, *That Chriſt did more good in the Hills than he does now in the Churches.* And if they hold on at their uſual manner of Raving in Pulpits, they cannot fail to render themſelves as Ridiculous and odious as they deſerve, which they have made pretty good Advances to already. They frequently upbraid Curates, as deſerted of the Spirit, becauſe they own that in the compoſing of their Sermons they make uſe of Books, and yet Mr. *David Williamſon*, one of their *ableſt Men*, Preaching before the Parliament, on *Pſ.* 2. and *verſe* 10. ſtole moſt of his Sermon from *Herle's Tripus* of Wiſdom, and had the Confidence to reprint the ſame at *Edinburgh*.

Edinburgh. Indeed the nonſence and railing of that Sermon is wholly his own; for none but himſelf ever pretended or preſumed as he does there, That Chriſt dyed a Martyr for the *Presbyterian* Government; becauſe forſooth this Inſcription was written on his Croſs, *Jeſus of Nazareth King of the Jews.* I do not diſcommend the uſe of Books, but the Hypocriſie of theſe Men, who give out that they Preach meerly by Inſpiration and Meditation, as Mr. *Areskine* did in a Sermon which he Preached lately in the *Tron* Church at *Edinburgh*, his words were theſe, *The Curates goes to their Books for Preachings, but we go to our Knees for our Preachings.* And yet ſuch is the ſillineſs of ſome deluded People, that they proclaim theſe for Soul-refreſhing and powerful Preachers, and for Men that, as they Phraſe it, have an inbearing Gift, ſpeaking home to their Hearts: Indeed make ſome People judges, we know *Presbyterian* Sermons will gain the applauſe. I remember the Old Fable of the *Cuckow* and the *Nightingale*, both contended who ſhould Sing ſweeteſt, the *Aſs* becauſe of his long Ears is made judge, the *Nightingale* Sung firſt, the *Cuckow* next, the *Aſſe*'s determination was, that truly the *Nightingale* Sung pretty well, but for a good ſweet plain taking Song, and a fine Note, the *Cuckow* Sung far better.

Some who are not ſo well acquainted with the *Scotch Presbyterian*'s manner of Preaching and praying may, perhaps, think that matters are here aggravated againſt them, becauſe things ſo very Ridiculous were never vented by any former Sect, as theſe I have and am hereafter to diſcover of them; but they are too well known to be denyed among us: And that Strangers may not think themſelves impoſed upon, I ſhall in the next Section give the Reader ſome little taſte of their Printed Books, and leave him to judge from the Ridiculouſneſs of what they have deliberately publiſhed to the World that way, what extravagancy they may be Guilty of in theſe extemporary Ravings, which they miſ-call Spiritual Preaching and Praying.

SECT.

SECT. II.

Containing ſome Expreſſions out of their printed Books.

AND firſt for their Sermons; Mr. *William Guthry* at *Fenwick*, hath printed one full of Curſes and Imprecations, *Viz.*

*Will you gang Man to the curſed Curates? Gang, and the Vengeance of God gang with thee: The curſed Curates bids us ſide with them; the Devil rugg * their Hearts out of their ſides.* The Sermon in every Page is to the ſame purpoſe. The People in the *Weſt* are mightily taken with it; and the Author is held for a great Saint among them, chiefly upon the account, as themſelves phraſe it, of his ſharp Pen againſt Prelates and Curates.

* *Tear.*

Mr. *Walwood*, Brother to *Mercurius*, in a printed Sermon on this Text, *If the righteous ſhall ſcarcely be ſaved*, &c. ſays, among other as ridiculous things, theſe words, *Men think that every Dog will win to Heaven, but I aſſure you, it is a great matter to win there; for Noblemen that will be ſaved I believe there's not twenty, I trow I doubled them: for Gentlemen I could write them all in three inch of Paper.* Ibid. *Men thought much when a part of the City of* Glaſcow *was burnt, but for my part I would not ſhed a Tear tho'* Glaſcow *and* Edinburgh *both were burnt; and a great matter, they burnt the Covenant.*

The beſt of their Preachers were ſingled out to hold forth to the Parliament, and the L. Commiſſioner *M.* a Perſon equally fitted to judge of Miniſters and Stateſmen, appointed ſuch of theſe Sermons to be printed, as he in his Godly Wiſdom thought fitteſt for advancing the deſigns of

Notes of printed Sermons before the Parliament.

Omnipotent Presbytery. These Sermons are generally inhanced by the Party, and preserved as infallible Evidences of the great Learning and Piety of the New Gospel Professors, upon which account they are carefully kept from malignant Hands and Eyes: However, I once had the favour allowed me to read three of the choicest of them, published by *Williamson*, *Rule*, and *Spalding*; wherein they extol *Presbyterian* Government, with all the glorious Epithets due to the Gospel and the Christian Church, *viz.* Christ's Bride, his Virgin, his Spouse, his Glory, his Honour, his Church, his precious Remnant, his glorious Elect, his pure People, God's House, Tabernacle, Dwelling-place and Sanctuary, his Holy Ark, his chosen Generation, his dear Children, his Kingdom, his Mountain, his Jewels, his Crown, Scepter, and Diadem; in a word, the most obscure and darkest Prophesies and Revelations were all spoke with an eye to the present *Scotch Model*, tho' that be so new as never to have been heard of in *Scotland*, or any other Church before: and the *Presbyterians* themselves will as soon prove that the High Priesthood of *Aaron* among the *Jews* was a Type of *Presbyterian Democracy* in the Church, as shew any Foot-steps, or the least mention of *Presbyterianism* in any of the ancient Monuments and Records of the Church, except they will say that Christianity began with *Calvin*; and yet if you'll believe the Sermons of the former Triumvirate, they that oppose the Rigour of *Scotch Presbytery* are Enemies to God and his Cause, to Christ and to his Gospel, they are worse than Heathens, they are *Philistines*, which are not to be suffered to live in the Holy Land *, nay they that concur not to advance it to its former height, (and that is above King and Parliament) not only their Estates and Lives, but their Souls may go for it: 'You Members of Parliament who are not forward for this, you shall with *Jehoiakim*, be buried with the Burial of an Ass: Think but seriously

* Spaldin's *Discourse to Parliament.*

'ously what an Epitaph may be written on your Tomb, and 'what Discourses may be of you when ye are gone, *Here lies a Man that never was a Friend to Christ or his Interest, now he is dead, but he was an Opposer and Persecutor of Christ, of his Truth and People.* 'But dying is not all, what 'shall ye say when ye shall be cited at the great Assize, be-'fore the Tribunal of Christ, to that Question, *What Justice and Vote gave ye to me in my afflicted Church, in the first Parliament of King* William *and Queen* Mary *in* Scotland, *was ye for me or against me?*

Spalding's Sermon before the Parliament, on 1 *Chron.* 12. 32. *p.* 20. *Versus finem & p.* 21. *Initio.*

Mr. *Gilbert Rule* in his Sermon before the Parliament, on *Isaiah* 2. 2. (for their Texts are generally out of the obscurest places of the Old Testament,) takes it for granted, that the Mountain of the Lord's House there spoke of, is expressly meant of *Scotch Presbytery*; *Which*, he says, *is terrible as an Army with Banners.* This last, I confess, has often been found true in the most litteral sence; but why *Presbytery* should be called a Mountain, I cannot so well say, except it be because it was exalted at || *Dunce-law* above the tops of the Mountains, that is, Monarchy and Episcopacy, at which time the Phanaticks and Rebels were the Nations that flocked unto it, and establish'd it upon the ruines of their own former Oaths and Obligations. But to speak in his own words, *The exalting and establishing of Scotch Presbytery, (for that's the only true Religion,) the flourishing of it, is the means to advance the poorest and most contemptible People* * *to Reputation both with God and all good Men, yea, often in the eyes of them that are but moral and intelligent, tho' Enemies, as is evident from* Deut. 4. 6. *This is your wisdom in the sight of the Nations, which shall say, Surely this Nation is a wise and understanding People: for what Nation is there so great, who have God so nigh*

|| *The Hill on which they first drew up their Army against K.* Ch. 1.

* *Such the* Scotch Phanaticks *are indeed.*

unto them, &c. Now that no body might miſtake, as in this he meant Religion in general, and not *Scotch Presbytery*, he makes Application particularly to the Kirk in theſe words, *If ye will ſet Chriſt on high in this poor Church, he will ſet the Church and Nation on high*; Scotland *hath in former times been* * *renowned and eſteemed among the Churches of the Reformation upon this account: It may be an Honour in after Ages to your Poſterity, that ſuch a Man was active in that happy Parliament that ſettled Religion in the Church; yea, this way will render us more formidable to our Enemies, and Unfriends to our Way* *, *than ſtrong Armies or Navies could do.* 1 *Sam.* 4. 7. And the Philiſtines were afraid, &c. ſo they ſaid, that God is come to the camp. *Rule*'s Sermon before the Parliament, *p.* 13. The plain meaning of this is, All the Land and Sea-Forces of *England* and the Confederates, can ſignifie nothing againſt their Enemies, ſo long as they entertain or ſuffer amongſt them theſe Enemies of Religion, the Biſhops.

* *The glorious days of the Covenant.*

* *That is true blue Presbytery.*

That famous Man in his *Generation*, Mr. *David Williamſon*, preached before the Reforming Parliament on this Text, *Be wiſe ye Kings, be inſtructed ye Judges of the Earth*, Pſal. 2. 10. I cannot but approve the choice of this Text, becauſe thoſe Kings had need be very wiſe indeed, that have to do with *Presbyterians*; and thoſe Civil Judges muſt be ſtronger than the Kirk, that will not condeſcend to be inſtructed by them in all things. In the former part of that Sermon he divides and ſubdivides Government ſo often, till (as the *Presbyterian* Author, from whom he ſteals theſe ridiculous Diſtinctions *,) he at laſt divides the King's and Judges from all Power: It's no new thing for ſome Men firſt to diſtinguiſh the King's Perſon from his Authority, and then to divide his Head from his Body; Well, it's granted by all hands, that ſuch Men are well acquainted with all the ways of dividing Government. In the latter part of that Sermon, the Author ſpeaking of *Presbyterial*

* Herle's Tripus.

rial Government, uſes theſe words, which we eaſily grant to be peculiarly his own: *It's no light matter,* (ſays he) *it's an Ordinance of God, the Royal Diadem of Chriſt; he was a Martyr on this Head, for it was his Ditty on the Croſs, John* 19. 19. Jeſus of Nazareth King of the Jews. If *this Scripture* do not prove that Chriſt died a Martyr for *Scots Presbytery,* I am ſure there's no other place either in Scripture or Antiquity that will.

The next Notes ſhall be from a Sermon that is highly valued by all true *Presbyterians, viz.* That which according to the Author's dating it, was printed *the* 40 *Year of our publick breach of Covenant; the Year,* as the Author at the end of the Title Page deſcribes it, *wherein there was much Zeal for confederating among Men, but little for covenanting with GOD.* In the 1, 2, 3, 4, and 5 Pages, he compareth the *Scotch* Covenants to the Covenant of Grace, and to the Covenants at *Horeb* and in *Moab.* In the 6th Page he ſays, *The Covenant may be tendred and taken without the conſent of the Magiſtrate, but his after Diſſent or Diſcharge cannot looſe the Obligation of it.*

† *Three notable Rebellions raiſed by the Presbyterians againſt K. Charles the Second.*

Page 9. He ſays, *As* Iſrael *in the Wilderneſs, ſo have we had our* Marahs, *and our* Maſſa's, *and* Meribahs, Taberahs, *and* Kibroth Hataavahs *at* Pentland-hills, Bothwel-bridge, Ardſmoſs, † *&c.* From this conſideration he preſſes the renewing of the Covenant.

Page 10. *God's removing two Kings who withſtood the covenanted Reformation, and the aboliſhing two wicked Eſtabliſhments, Tyranny and Prelacy, ſhould ſtir up all Lovers of Religion to the Duty of Covenanting.* Page 12. *All the meaner ſort of all Sexes and Ages, Wives and Children, are obliged to this, tho' the* Primores & Primates regni *do not concur: if the Children be not capable, Parents are to engage for them. Accordingly* (ſays he) *in* Scotland *it hath been in uſe for faithful Miniſters, to take Parents, engaged to the Covenant, when they preſented their Children to Baptiſm* *.

* *Mr.* Rule *denies this in his late Book, altho' himſelf and every Man acquainted with the Doctrine and Practice of the Kirk, knows it to be very true.*

Page

Page 14. *Subjects are relaxed from their ſworn Allegiance to a King or Magiſtrate, by his reſcinding or diſowning the Covenant; as is plain from the third Article of the Solemn League: But there is nothing that can any way enervate the ſacred Obligation of* Scotland's *Holy Covenant, which ſtill muſt ſtand in inviolable force.* Page 16. *It is a Covenant obliging not only the preſent, but the abſent, and not only the abſent in regard of place, but in regard of time: It obligeth all the Children of* Iſrael, *binds all Poſterity with Annexation of Curſes to the Breakers.* Page 17. *It's the Foundation of the People's Compact with the King at his Inauguration: therefore as long as* Scotland *is* Scotland, *and God unchangeable,* Scotland's *Reformation in Doctrine, Worſhip, Diſcipline, and Government, muſt be endeavour'd to be performed in a Conformity to the Covenant: The matter of it is Moral, containing nothing but what is antecedently and eternally binding, albeit there had never been a formal Covenant; the ends of it are perpetually good.* Page 18. *The expreſs Command from* Exod. 23. *obliges to baniſh all Covenant-breakers out of the Land; for the example of the Popiſh, Prelatical, and Malignant Faction in* Britain *and* Ireland, *the ſuffering them to dwell in the Land, and to creep into places of Truſt, and eſpecially the ſtupid Submiſſion to the Reſtitution of Church and State, and to the Re-introduction of their wicked Eſtabliſhments, abjur'd by Covenant, did gradually induce Pariſhes and Provinces to this dreadful Sin of Covenant-breaking.* Then in ſome ſubſequent Pages he enumerates all the Curſes and Plagues, national or perſonal, ſpoken of in Scripture, as threatned with a ſpecial regard to the breaking of this Covenant, and who can tell (ſays he) *but the Sword now drawn in* Scotland *and* Ireland *may avenge the Quarrel of God's broken Covenant.* Pag. 27. *The breaking of the Covenant is the moſt Heinous of all Sins: Profainity of all ſorts, Hypocriſie, Idolatry, Adultery, Treachery, Pride, Blood, and Oppreſſion, and all that ever brought down Vengeance*

geance upon any Generation recorded in Scripture, or in any Hiſtory, with theſe indeed, and the greateſt aggravations of them, the Land hath been Polluted; but chiefly that which inceuſes the Anger of the Lord, hath been, and remains to be, Breach of Covenant, and all theſe Abominations not ſimply, becauſe Breaches of the Law of God, but as under this ſpecial Aggravation, that they have been and are Breaches of the Covenant, as is evident from Deuterom. 29. 25. Becauſe they have forſaken the Covenant of the Lord God of their Fathers. *&c.*

* *Pag.* 33. The great Reaſon why Men ſhould renew the Covenant at this time, and why thoſe of the true *Presbyterian* Party did it in the end of 1688. 'They thought it 'then (*ſays he*) expedient, as it is ſtill, by renewing of theſe 'Antient Covenants, to declare what Cauſe they would a- 'vouch and appear for, what King they would own, and 'upon what Terms they would offer their Submiſſion to 'the preſent Government then to be Eſtabliſhed, who had 'before declared their Revolt from the former, and for this 'end to make this the Bond of their Aſſociation.

* *Compare this with making Presbytery the Foundation of the preſent Civil Government, without which he ſays it cannot ſubſiſt.* Second Vindication, Pag. 9. *at the end.*

The ſame Author, in his Solemn Confeſſion of Sins *pag.* 53. ſays moſt ingenuouſly, *We and our Teachers in a great meaſure complyed with, ſubmitted unto, and connived at the incroachments of the Supremacy, and abſolute Power, both in accepting and countenancing the former Indulgences, and the late Toleration. We have taken and ſubſcribed Oaths, and Bonds, all which have been contrary to the Reformation we were Sworn to preſerve.*

Pag. 54. 'We are obliged to confeſs the offenſive Car- 'riage and Converſation of many that have gone to *Eng-* 'land, who have proven very ſtumbling to the *Sectarians* 'there. Yea of late, many have embraced the Toleration 'introductive of a *Sectarian* multiformity, without ſo much 'as a Teſtimony againſt the Toleration of *Popery* it ſelf. 'The general Toleration, which in its own Nature tended,

'and

'and in its Deſign intended, to introduce *Popery* and Slavery 'by Arbitrary and Abſolute Power, hath been accepted and 'addreſſed for, by many of our Miniſters; and countenanced, 'complyed, and concurr'd with by many of our People, 'without a Teſtimony or endeavour to underſtand it.—— 'Many dregs of Popiſh Superſtition have been obſerved, 'Popiſh Feſtival days as † *Paſch*, *Yule*, and Faſtings Eve, *&c.* 'have been kept by many: And prelatical Anniverſary days 'deviſed of their own Heart, appointed for Commemorat- 'ing the Kings Birth Days, as *May* 29. *Octob.* 14. *&c.* Who 'were born as Scourges to this Realm, being complied with 'by many, *pag.* 58. As it was our Fathers Sin to inaugurate 'the late King, after ſuch Diſcoveries of his Hypocritical 'enmity to Religion and Liberty, upon his ſubſcription of 'the Covenant; ſo when he burnt and buried that Holy 'Covenant, and degenerated into manifeſt Tyranny, and 'had razed the very Foundation on which both his Right 'to Govern, and the Peoples Allegiance were founded, 'and remitted the Subjects Allegiance, by annulling the 'bond of it; we ſinned in continuing to own his Autho- 'rity: When all he had was engaged and exerted in Re- 'bellion againſt God; for which the Lord put us to ſhame, 'and went not out with our Armies at *Pentland* Hills and 'Bothwell Bridge.

† *Eaſter, Chriſtmas, Shrove-Tueſday.*

Notes out of the Hind let looſe, Printed 1687. *which Book is the great Oracle and Idol of the true Covenanters.*

Pag. 3. It's obſervable how reproachfully he ſpeaks of Princes, and even of ſuch as are now our Kings Allies, in theſe words, 'The Proteſtants of *Hungary* are under the 'tearing Laws of that Ravenous Eagle the Tyrant of *Au-* 'ſtria: Thoſe of *Piedmont* under the Graſſant Tyranny of 'that little Tyger of *Savoy*.

Pag. 24. 'Our firſt Reformers never reſigned nor aban- 'doned that firſt and moſt juſt priviledge of Reſiſtance. 'Nay nor of bringing publick Beaſts of prey to condign 'Puniſhment,

'Puniſhment, in an extraordinary way of vindictive ju-
'ſtice; *E.G.* Cardinal *Beaton* that was Slain in the Tower
'of St. *Andrew's* by *James Melvin*, who perceiving his
'conſorts moved with Paſſion withdrew them, and ſaid,
This work and Judgement of God, altho' it be Secret, ought to be done with greater Gravity; and preſentnig the point of his Sword to the Cardinal, *ſaid, Repent thee of thy former wicked Life, but eſpecially of the ſhedding of the Blood of Mr.* George Wiſheart, *which yet Crys for Vengeance from God upon thee: And we from God are ſent to revenge it; for here before my God, I proteſt that*——*Nothing moveth me to ſtrike thee, but only becauſe thou haſt been, and remaineſt an obſtinate Enemy againſt Chriſt Jeſus and his holy Goſpel*; *Of which fact, ſays my Author, the faithful and famous Hiſtorian Mr.* Knox, *ſpeaks very Honourably, and after the Slaughter joyned himſelf with them; yet now ſuch a fact committed upon ſuch another Bloody and Treacherous Beaſt, the Cardinal prelate of* Scotland *Eight years agon, is generally Condemned as Horrid Murder.*

Pag. 75. Speaking of the King's defeat at *Worceſter*, he ſays, '*Iſrael* had Sinned and Tranſgreſſed the Cove-
'nant.——Having taken the accurſed thing, and put it
'even amongſt their own ſtuff; therefore the Children of
'*Iſrael* could not ſtand before their Enemies, but an Army
'of them near 30000. was totally Routed at *Worceſter*;
'and the *Achan*, the cauſe of the overthrow, was forced to
'hide himſelf beyond Sea, where he continued a wandring
'Fugitive in Exile till 1660. Falſe *Monk*, then General,
'with a Combination of Malignants, and publick Reſolu-
'tioners, did machinate our Miſery, and effectuated it,
'by bringing the King home to *England* from his Baniſh-
'ment, wherein he was habituate into an implacable
'hatred againſt the Work of God.

Pag. 96. 'The Covenant is our *Magna Charta* of Reli-
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'gion and Righteouſneſs, our greateſt Security for all our
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Pag. 99. 'That ſame perfidious Parliament fram'd an 'Act for an Anniverſary Thankſgiving, Commemorating 'every 29*th* of *May*, that Blaſphemy againſt the Spirit 'and Work of God; and Celebrating that unhappy Re-'ſtauration of the Reſcinder of the Reformation, which 'had not only the Concurrence of the Univerſality of 'the Nation, but (alas for ſhame that it ſhould be told in '*Gath*,) even of ſome *Presbyterian* Miniſters, who after-'wards accepted the Indulgence; one of which, a Pillar 'among them, was ſeen ſcandalouſly Dancing about the 'Bonfires.——*O Holy and Aſtoniſhing Juſtice, thus to Re-compence our way upon our own Head; To ſuffer this holy Work and Cauſe to be ruined under our unhappy Hands, who ſuffered the Deſtroyer to come in, who had it in his Heart, ſwell'd with enmity againſt Chriſt, to raze and ruine the Work, as he moſt Wickedly did.*

Pag. 110. 'The King gave us many proofs and Demon-'ſtrations of his being true to *Antichriſt*, in minding all 'the Promiſes and Treaties with him, as he had of his be-'ing falſe to Chriſt, in all his Covenant-Engagements with 'his People: For in the Year, 1666. He, with his Dear 'and Royal Brother the Duke of *York*, contrived, Coun-'tenanced, and Abetted, the burning of *London*, evident 'by their employing their Guards to hinder the People 'from ſaving their own; and to diſmiſs the Incendiaries, 'the Papiſts, who were taken in the Fact.

Pag. 123. 'At length the virulent Traytor, *James* '*Sharp*, the Arch Prelate, received the juſt Demerit of his 'Perfidy, Perjuries, Apoſtacies, Sorceries, Villanies, and 'Murders, ſharp Arrows of the mighty, and Coals of '*Juniper*, for upon the 3*d* of *May*, 1679. ſeveral worthy 'Gentlemen, with ſome other Men of Courage and Zeal 'for the Cauſe of God, and the good of the Country, 'executed Righteous judgement upon him at *Magus Moor*, 'near St. *Andrew's*: And the ſame Month on the 29*th* of

'*May*,

'*May*, the Teſtimony at *Rutherglen*, was publiſhed againſt 'that Abomination of Celebrating an Anniverſary-day for 'ſetting up an uſurped Power, deſtroying the Intereſt of 'Chriſt in the Land, and againſt all ſinful and unlaw-'ful Acts emitted and executed, publiſhed and proſecuted 'againſt our Covenanted Reformation; where alſo they 'burnt the *Acts of Supremacy*, the *Declaration*, the *Act 'Reſceſſory*, *for the burning the Covenant.*

Page 146. 'At length the King of Terrours, a Terrour 'to all Kings, cut off that Supreme Author and Authori-'ſer of Miſchief, *Charles* the Second, by the ſuſpicious In-'tervention of an unnatural Hand, as the Inſtrument there-'of; wherein much of the Juſtice of God was to be obſer-'ved, and of his Faithfulneſs verified; That *bloody and de-'ceitful men ſhall not live out half their days*: His bloody 'Violence was recompenced with the unnatural Villany 'of his Brother, and his unparallel'd Perjury was juſtly 'rewarded with the moſt ungrateful and treacherous Mon-'ſter of a Parricide: for all the numerous Brood of his a-'dulterous and inceſtuous Brats, begotten of a Multitude 'of Whores, at home and abroad, yea, with his own Si-'ſter too, he died a Childleſs Pultron, and had *the unla-'mented Burial of an Aſs*: and for all his Hypocritical Pre-'tenſions to a Proteſtant Profeſſion, he drunk his Death in 'a Popiſh Potion, contrived by his own dear Brother 'that ſucceeded him;— paſſionately reſenting *Charles* his 'Vow, to ſuffer the Murder of the Earl of *Eſſex* to come 'to a Trial, which was extorted by the reiterated Solicita-'tions of ſome, who offer'd to diſcover by whom it was 'contrived and acted; which made the Duke's guilty Con-'ſcience to dread a Detection of his deep Acceſſion to it: 'whereupon the Potion quickly after prepared, put a ſtop 'to that, and an end to his Life, *February* 6th, 1685: of 'which horrid Villany time will diſcloſe the Myſtery, and 'give the Hiſtory when it ſhall be ſeaſonable.

Page 237. 'A Prelate's Depute is no Miniſter of Chriſt, 'but a Curate is a Prelate's Depute, *Ergo*.—That a Prelate's 'Depute is no Miniſter of Chriſt, I prove not only from that, 'that a Prelate, *qua talis*, is not a Servant of Chriſt, but an 'Enemy; and therefore cannot confer upon another that 'Dignity to be Chriſt's Servant; but alſo from this, that 'the Scriptures allow no derivation of deputed Officers, '*Rom.* 12. 7, 9.

Page 255. 'Never can it be inſtanced theſe twenty ſe-'ven Years, that the Curates have brought one Soul to 'Chriſt, but many inſtances may be given of their mur-'dering Souls: Hence theſe who cannot but be Soul-mur-'derers, may not be heard or entertaind as Soul-Phyſici-'ans; but the Curates cannot but be Soul-murderers, '*Ergo*.

Page 256. 'The Meetings of the Curates, for Admini-'ſtration of Ordinances in their way, the Lord hates, and 'hath ſignally forſaken: therefore we ſhould hate and for-'ſake them. This is confirmed by Mr. *Durhame*, *Rev.* 1. *p.* 55.

Page 259. 'Hearing of Curates reductively involves us 'under the guilt of Idolatry, and breach of the ſecond 'Commandment; therefore we ought not to let them 'dwell in the Land, leſt they make us ſin, *Exod.* 23. 32. 'We ſhould deſtroy their very names out of the place, *Deut.* '12. 3. *Jud.* 2. 7.

Page 285. *Jus Populi*, cap. 16. (ſays he) 'Make this one 'Character of a Tyrant, that living in Luxury, Whore-'dom, Greed and Idleneſs, he neglecteth, or is unfit for 'his Office. How theſe ſute to our times, we need not 'expreſs; what effrontery of Impudence is it for ſuch Mon-'ſters to pretend to rule. *P.* 296. Kings and Tyrants for 'the moſt part are reciprocal terms.

Page 306. 'We own the obligation of our ſacred Co-'venants unrepealably and indiſpenſably binding to all.

'But

'But we deny that hereby we are bound either to main-
'tain Monarchy, or to own the Authority of either of
'the two Monarchs that have monarchized or tyrannized
'over us theſe twenty ſeven Years paſt. In the Covenants
'we are not bound, but only conditionally, to maintain the
'King's Perſon and Authority, that is only upon the terms
'that he ſhould be a Loyal Subject to Chriſt, * and a
'faithful Servant to the People, which he cannot be
'thought who does not cauſe all ſtand to their Covenant-
'Engagements, as *Joſiah* did, 2 *Chron.* 34. But, alas, there
'was never a *Joſiah* in the Race of our Kings; they roſe
'up to the height of Rebellion againſt God and the Peo-
'ple, with Heaven-daring Inſolency, not only breaking but
'burning the Holy Covenant.

* *Mr.* Rule *upon the matter affirms the ſame,* Second Vindic. *p.* 90.

Concerning owning of Tyrants Authority, p. 308.

'When Monarchy becomes oppoſite to the Ends of Go-
'vernment, the Contagion of it affects that very Species
'of Government; and then the Houſe is to be pulled
'down, when the Leproſie is got into the Walls and Foun-
'dation. The People may make their publick Servant
'ſenſible, that he is at his higheſt Elevation but a Servant:
'Hence now when the Species named in the Covenant,
'*viz.* Monarchy, is ſo vitiate, that it is become the Inſtru-
'ment of the Deſtruction of all the Ends of that Covenant,
'and now by Law tranſmitted to all Succeſſors, as an he-
'reditary, perfect, and perpetual Oppoſition to the coming
'of Chriſt's Kingdom; ſo that as long as there is one to
'wear that Crown, (but *Jehovah* will in Righteouſneſs
'execute *Coniah's* Doom upon the Race, *Jerem.* 22. *ult.*
'write this Man Childleſs,) and to enter Heir to the Go-
'vernment as now eſtabliſhed, he muſt be an Enemy to
'Chriſt: There is no other way left, but to think on a new
'Model, moulded according to the true Pattern.

Page 311. 'As he is not, nor will not be our covenanted and ſworn King, and therefore we cannot be his covenanted and ſworn Subjects; ſo he is not, nor can be our crown'd King, and therefore we cannot be his liege Subjects, owning Fealty and Obedience to him.

Page 340. 'It will be found that there is no Title on Earth now to the Crowns, to Families, to Perſons, but the People's Suffrage; for the Inſtitution of Magiſtracy does not make *James Stuart* a King, no more than *John Chamberlain*.

Page 375. 'Kings muſt be like Dogs that are beſt Hunters, not thoſe who are born of beſt Dogs; therefore Dominion is not hereditary.

Page 389. 'The Inferiour is accountable to the Superiour, the King is inferiour, the People is ſuperiour; *Ergo*, the King is accountable to the People. The Propoſition is plain; for if the King's Superiority make the People accountable to him, in caſe of tranſgreſſing the Laws, then why ſhould not the People's Superiority make the King accountable to them, in caſe of tranſgreſſing the Laws.

Page 411. 'In the fourth Article of the Covenant, we are obliged to endeavour that all Incendiaries and Malignants, *&c.* be brought to condign Puniſhment; therefore is it imaginable that the Head of that unhallowed Party, the great Malignant Enemy, who is the Spring, and gives life to all theſe Abominations, ſhould be exempted from puniſhment? ſhall we be obliged to diſcover and bring to puniſhment the little petty Malignants, and this implacably ſtated Enemy to Chriſt, eſcape with a Crown on his head? Nay, we are by this obliged, if ever we be in condition, to bring theſe ſtated Enemies to God and the Country, to condign Puniſhment, from the higheſt to the loweſt: And this we are to do, as we would have the Anger of the Lord turned away from us, which cannot

'not be without hanging up their Heads before the Lord 'againſt the Sun, *Numb.* 25. 4.

Page 412. 'By the fifth Article of the Covenant, we are 'obliged to endeavour that Juſtice be done upon ſuch as 'oppoſe the Peace and Union between the Kingdoms; but 'this Man and his Brother have deſtroy'd and annull'd 'that which was the Bond of theſe Kingdoms Union, *viz.* 'the Solemn League and Covenant.

Page 459. 'That form *God ſave the King*, now impo-'ſed, as it is found in the Original, is only paraphraſtical-'ly expounded, and moſt catachreſtically applied to Ty-'rants, being in the native ſence of the words only, *Let* '*the King live*; which as it is now extorted moſt illegally, 'ſo it can be render'd neither civilly, nor ſincerely, nor chri-'ſtianly: It is a horrid mocking of God, and a heinous 'taking of his Name in vain, contrary to the third Com-'mandment: If it be a congratulation, it is the more abo-'minable, not only for the Hypocriſie that is in it, but 'the Blaſphemy, in giving Thanks for the Promoter of the 'Devil's Intereſt, and the Deſtroyer of Chriſt's, and the 'Liberties of Mankind.

Page 466. 'Let us conſider the Perſon and Matter for 'whom and for what, this Prayer (*God ſave the King*;) 'is extorted: Either it is for the Salvation of *James* the 'Papiſt, or of *James* the Tyrant; Now it's not the Will 'of God, that they that have, and keep, and will not part 'with the Mark of the Beaſt, ſhould be ſaved; for he is 'adjudged of God to drink the Wine of his Wrath, *Rev.* '14. 9, 10. We cannot pray for him as a Chriſtian, or as 'King, becauſe he is neither; and as a Tyrant he can no 'more be ſaved than as a Papiſt; for, *Tophet is ordained of* '*old, yea, for the King it is prepared*, Iſai. 3. 33. Now 'while he continues ſuch, we muſt complain in Prayers, 'not for his Miſ-government only, but for that he go-'verns, and deſire to be deliver'd from him; for, conſi-

'dering

'dering what a Man, and what a King he is, guilty of 'Murder, Adultery, Idolatry, under the Sentence of the 'Law both of God and Man; we can pray no otherwiſe 'for him than for a Murderer, Adulterer, Idolater; we 'cannot pray that the Lord may bleſs his Government, 'for it's his Sin and our Miſery, that he is a Governour, 'and his Throne is a Throne of Iniquity. What Form of Prayer this Author uſes for the King, may be ſeen at the end of the Notes of their Prayers.

Page 482 and 483. 'Theſe that now would impoſe 'Bonds upon us, are ſuch Sons of *Belial* as cannot be ta-'ken by the hand. There is one general Argument that 'will condemn coming in any Terms or Bonds with that 'Party that have broken the Covenant, becauſe ſuch Tranſ-'actions are a ſort of Confederacy with the known 'Enemies of the Truth and Godlineſs *. Mr. '*Gilleſpy* demonſtrates that to be unlawful; when 'in capacity, we ſhould not ſuffer them to dwell 'in the Land; if we are not to be familiar with 'Heathens, far leſs with Apoſtates; for the Apo-'ſtle lays much more reſtraint from Communion 'with them than with Pagans, 1 *Cor.* 5. 10. And again, *Ex-'odus* 34. 12. All ſacred Tranſactions are diſcharged upon 'a moral and perpetually binding ground: And all Tole-'ration is prohibited, and all conjugal Affinity. Such 'Compliances brought on the firſt deſolating Judgment, 'the Flood, on the old World, *Gen.* 6. when the Godly 'conformed and incorporated with the Ungodly Crew. '——The Scriptures frequently diſprove all Confedera-'cies, Covenants, Concord, and, without diſtinction, all 'Tranſactions and Unitive Agreements with the Men of '*Belial*, that overturn the Reformation, *p.* 487.

* *Compare this with the late Aſſembly's refuſing, at the King's deſire, to admit of any of the Epiſcopal Clergy with them into the Exerciſe of the Miniſtry.*

Page 501. 'It's clear from the Form, the Object, and 'from the Ends of the Covenant, which are all Moral, 'and of indiſpenſable Obligation, that it is of perpetual

'and

'and unalterably binding force, obliging the preſent and 'and all future Generations.

Page 500. 'By Allegiance and Loyalty, can be meant 'nothing elſe, by our preſent Governors, but an Obliga-'tion to own and Obey, and never to oppoſe the Deſign 'of advancing Tyranny; and by Peaceableneſs and Order-'lineſs, nothing elſe can be intended, than an Obligation 'never to oppoſe either the preſent Settlement, or future 'Eſtabliſhment of Popery and Arbitrary Power, upon the 'Ruines of the Reformation, and our Civil and Religious 'Rights and Liberties; whence they that take theſe Oaths 'and Bonds, in any other ſence, look more to the Li-'berties of Worldly Intereſt, than to the Dictates of Con-'ſcience, and by quibling Evaſions do but mock God, de-'ceive the World, and illude the Enemies, and delude 'themſelves.

Page 505. 'The Covenant is the Foundation of the 'People's Compact with the King at his Inauguration, the 'fundamental Law of the Government, and among the 'very *Leges & regulæ regnandi*; ſo that the Reſcinders of 'of it are chargeable not only with Perjury, but of Trea-'ſon and Tyranny, in breaking and altering the Conſti-'tution of the Government, and are lyable to the Curſe 'of the Covenant; for they cannot reſcind that, nor e-'ſcape it's Vengeance; whereof we have a Speaking-pledge 'already, in that the Reſcinder of theſe Covenants was 'ſo terribly reſcinded, and cut off by the hands of unna-'tural Violence; God thereby fulfilling that threatned 'Judgment of Covenant-breakers, *That he that hath bro-'ken his Covenant ſhall be brought to Deſtruction; and bloody 'and deceitful Men ſhall not live out half their days*: So '*Charles* the Second got not leave to live out half of the 'days he projected to himſelf.

Page 508. 'To require Men to ſubſcribe to a Declarati-'on aſſerting that the National Covenant, and the Solemn

'League and Covenant, were and are in themselves unlaw-
'ful Oaths, is to require Men to enter into a Confederacy
'against the Lord, at which the Heavens might stand a-
'stonish'd; it's an unparallel'd breach of the third Com-
'mandment, and could no more be taken in Truth and
'Righteousness, than an Oath renouncing the Bible.

Compare this with the Presbyterians now denying the Power to the King of dissolving the Assembly.

Page 513. 'An acknowledgment of Ecclesiastical Su-
'premacy resident in the King, is the most blasphemous
'Usurpation on the Prerogatives of Christ, that ever the
'greatest Monster among Men durst arrogate; yea, the
'*Roman* Beast never claimed more; and in effect it is no-
'thing else but one of his Names of Blasphemy, twisted
'out of the Pope's hands by King *Henry* the Eighth, and
'handed down to Queen *Elizabeth*, &c. By this many in-
'tolerable Incroachments, made upon the Liberties and
'Priviledges of the Church of Christ, are yeilded unto;
'as that there must be no Church-Assemblies without the
'Magistrates Consent, but that the Power of Convocating
'and Indicting Assemblies does belong only to him, that
'he may dissolve them when he pleases, and that his Pre-
'sence, or his Commissioners, is necessary to each National
'Assembly.

** Upon this consideration the late Assembly refused at K. W.'s desire, to receive the Episcopal Party into any terms of Peace or Communion.*

Page 516. 'To engage in Bonds of living peaceably, is
'to engage in Bonds of Iniquity; they are Covenants of
'Peace with God's Enemies, whom we should count our
'Enemies; *and hate them because they hate him*, Psal. 139.
'It's more suitable to answer as *Jehu* did to *Joram*, *What*
'*peace, so long as the whoredoms of thy mother Jezabel, and her*
'*witchcrafts are so many?* than to ingage to be at Peace
'with those who are carrying on *Babylon*'s Interest, the
'Mother of Harlots and Witchcrafts *.

Page 658. 'For private Persons to destroy and rid the
'Commonwealth, of such Burdens and vile Vermine, so
'pernicious to it as Tyrants are, was thought a Vertue meri-
'ting Commendation by all Nations; among the rudest

'Nations

'Nations this is a Relict of Reason; as the Oriental *Indi-*
'*dians* have a Custom when ever any Persons run *a Muck*,
'that is, in a revengeful Fury take such a quantity of Opi-
'um as distracts them into such a Rage of mad Animosity,
'that they fear not to Assault and go thorow destroying
'whom they can find in their way; then every Man arms
'against him, and is ambitious of the Honour of first kil-
'ling him; which is very rational: And it seems to be as
'rational, to take the same couse with our mad Malignant
'*Mucks* *, who are drunk with Hellish Fury, and are run-
'ning in a Rage to destroy the People of God.

* *All that are not true Covenanters.*

Page 701. 'The exacting Taxations for maintaining of
'the Army, and the paying of Subsidies, was and remains
'to be a Consummating Crimson Wickedness, the Cry
'whereof reaches Heaven; since upon the matter it ex-
'ceeded the *Gadarens* Wickedness, and was short of their
'Civility; they did not beseech Christ and his Gospel to
'be gone out of *Scotland*, but with armed Violence de-
'clar'd, they would with the strong Hand drive him out
'of his Possession, in order to which their Legions are le-
'vied with a professed Declaration, That there shall not
'be a Soul left in the Nation, who shall not be slain, shut
'up, or sold as Slaves, who will own CHRIST and his In-
'terest.

Page 712. 'The paying of Subsidies to the present Go-
'vernment, is to furnish that Party of the Dragon's Legi-
'ons, in their War against Prince *Michael* and his Angels,
'with Supplies; which, no Moral Force can excuse, no
'more than it can do the shedding of the Blood of their
'innocent Children, or sacrificing them to *Moloch*; for no
'Sacrifice they can offer to the Devil, can be more real, or
'so acceptable, as what they declare by this; being so di-
'rect not only in opposition to the coming of the King-
'dom of Christ, but the Deletion of his precious Inte-
'rests, and the giving Satan such an absolute Dominion in

'the Nation, as that they who have made the Decree, and 'all who put it in Execution, practically declare thereby 'they have mancipate themſelves to his Slavery, and ſold 'themſelves to work Wickedneſs in the ſight of the Lord: ſo 'likewiſe that all the reſt of the Nation may with themſelves 'become his Vaſſals, and in evidence of their Oppoſition 'to Chriſt, and in recognition to Satan's Sovereignty, and 'their Subjection, they are appointed to pay theſe black 'Meals.*

* *Taxes.*

Mr. *Rule*, the great Scribe now of the Party, in his *Second Vindication of the Church of* Scotland, owns at every turn, that there are many *Presbyterians* in *Scotland*, who are neither moderate nor ſober; and to theſe he imputes all the Rebellions and Murders committed by the Party, and yet he calls the Legal Reſtraints, put upon theſe wild or mad *Presbyterians*, (for ſo they muſt be called, if they be neither moderate nor ſober,) cruel Perſecutions: Now their whole pretended Martyrology being only made up of theſe Men, I would fain know whoſe Martyrs ſuch Men were; for the Devil has his Martys too. This is Mr. *Rule*'s beſt way of Reaſoning, for which I am apt to think there's few of the Party that will thank him; it being moſt evident, that thoſe whom he ſo much diſowns and reflects upon, are the only true *Scotch Presbyterians*; for whereas *Rule*, and ſome few with him, who would be thought moderate and ſober, have evidently deſerted the old Cauſe, and ſeem to ſit down upon the Lees of *Dutch Presbytery*, unto which they have baſely degenerated, while theſe others tread exactly in the ſteps of their Forefathers, and act in a cloſe Conformity to the Covenants, and the Decrees of the General Aſſemblies; which muſt be acknowledged to be the Rule for *Scotch Presbyterians*, or elſe it muſt be confeſt that they have none.

I ſhall leave the Reader to judge which of theſe two are indeed the trueſt *Scotch Presbyterians*, by the account which

which one of their own famous Writers gives of thoſe whom Mr. *Rule* calls ſober and moderate; in *the Hiſtorical Repreſentation of the Teſtimonies of the Church of* Scotland, (printed 1687, *p.* 162. and downwards,) ſpeaking of the Toleration granted in that ſame Year by the King, he ſays, and truely too, *That thoſe who embraced it, acted contrary to the Presbyterian Principles of the Church of* Scotland, *particularly to the Declaration of the General Aſſembly*, July 27, 1649; *And contrary to the Covenant.* And on this Head his Arguments are infinitely beyond any that ever we have heard from Mr. *Rule*; *For* (ſays he) *this Toleration is founded on Soveraign Authority, Prerogative Royal, and Abſolute Power, which all are to obey without reſerve. Again,* (ſays he) *it comes through ſuch a Conveyance, as ſuſpends, ſtops, and diſables all Penal Laws againſt Papiſts, and thereby everts all the Securities and Legal Bulwarks that Proteſtants can have for the Eſtabliſhment of their Religion, making them depend only upon the Arbitrary Word of an Abſolute Monarch, whoſe Principles oblige him to break it: So they that accept this Toleration, do thereby recognize a Power in the King, to ſubvert all Laws, Right, and Liberties; which is contrary to Reaſon as well as Religion, and a clear breach of the Covenants: By this Toleration the Papiſts are encouraged and encreaſed in Numbers, the whole Nation overflow'd with their Helliſh Locuſts, and all places fill'd with Prieſts and Jeſuits; yea, the Executive Power of the Government is put in the Hands of the Romaniſts. —Watever Liberty this may be to ſome Conſciences, it's none to the Tender: it's only a Toleration which is always of Evil, for that which is good cannot be tolerated, under the Notion of Good, but countenanced and incouraged as ſuch: therefore this reflects upon our Religion, when a Toleration is accepted, which implies ſuch a Reproach, and the annexed Indemnity and Pardon, tacitely condemns the Profeſſion thereof, as a Fault or Crime; which no Chriſtian can bear with, or homologate by Acceptance; whatever ſome Addreſſers,*

Addreſſers, particularly the Presbyterians at London, *have blaſphemouſly alledged, that God is hereby reſtored to his Empire over the Conſcience: Moreover,* * (ſays he) *true Presbyterians can never claſs themſelves among them that are hereby indulged,* viz. *Archbiſhops and Biſhops, all the Prelatical and Malignant Crew, all Quakers and Papiſts, reaching alſo all Idolatry, Blaſphemy, Hereſie, and Truth; making the Profeſſors of Chriſt Partners with Antichriſt's Vaſſals. Such a Toleration is contrary to the Scriptures of the Old and New Teſtament; it's like* Julian *the Apoſtate's Toleration, deſigning to root out Chriſtianity; it's contrary to the Confeſſion of Faith; and therefore to accept this Toleration, is inconſiſtent with the Principles of the Church of* Scotland, *National and Solemn Leagues and Covenants, and Solemn Acknowledgments of Sins, and Engagements to Duties; in all which we are bound to Extirpate Popery and Prelacy, as inconſiſtent with the whole Tract of our former Contendings, and particularly with the Teſtimony of the Synod of* Fife, *and other Brethren, againſt* Cromwel's *vaſt Toleration and Liberty of Conſcience.*

* Alſop and other London Presbyterians Addreſs to K. J.

The worſt of all is, (ſays he) *that it's further declared in that Toleration, that nothing muſt be preached or taught, which may any way tend to alienate the Hearts of the People from the King or his Government: here is the Price at which they ought to purchaſe their Freedom; a ſad Bargain to buy Liberty and ſell Truth. But who can be faithful, but he muſt think it his Duty to alienate the Hearts of the People from ſuch an Enemy to Chriſt? What Watchman muſt not ſee it his indiſpenſable Duty, to preach ſo that the People may hate the Whore, and* this Pimp *of Hers: It cannot be but very ſtumbling to ſee the Miniſters of* Scotland *purchaſing a Liberty to themſelves, at the rate of burying and betraying the Cauſe into Bondage; and thus to be laid by, from all Oppoſition to Antichriſt's Deſign, in ſuch a ſeaſon: The World will be tempted to think, that they are not governed by Principles,*

ciples, but their own Intereſt, and that it was not the late overturning of Religion and Liberty that offended them; for if that Arbitrary Power had been but exerted in their favours, tho' with the ſame prejudice to the Cauſe of Chriſt, they would have complied with it, as they do now.

Mr. *Rule* in his late Book is highly offended with the Author of *the caſe of the afflicted Clergy*, for ſaying, *That the* Presbyterians *Addreſſed and Thanked K.* James *for this Toleration in a fawning and flattering manner*; and yet our honeſt *Presbyterian* Author deals more roundly with them, *Pag.* 173. his words are theſe, *The Addreſſes made thereupon, were with a ſtrain of Fulſome and Blaſphemous Flatteries, to the Diſhonour of God, the Reproach of the Cauſe, the Betraying of the Church, the Detriment of the Nation, and the expoſing themſelves to the Contempt of all.* Again, (ſays he, *Pag.* 176, 177, 178.) *The Addreſs it ſelf is of ſuch a dreſs, as makes the things addreſſed for to be odious, and the Addreſſers to forefault the Reſpect, and merit the Indignation of all that are friends to the* Proteſtant *and* Presbyterian *Cauſe.*—— 'Nothing could have 'been more croſs to the real deſires of the true *Presbyteri-* 'ans than this newly ſtart-up Opinion, that Intereſt has 'led them to eſpouſe.—— There is nothing here ſounds 'like the old *Presbyterian ſtrain*; neither was there ever 'an Addreſs of this Stile ſeen before from *Presbyterians*. 'It would have looked far more *Presbyterian* like, to have 'ſent a Proteſtation againſt the now openly deſign'd In- 'troduction of *Popery*, and Subverſion of all Laws and Li- 'berties, which they are Covenanted to maintain; or, at 'leaſt, an Addreſs in the uſual Language of the *Presbyte-* 'rians, who uſed always to ſpeak of the Covenants, and 'work of Reformation; but here never a word of theſe, 'but of Loyalty to *His Excellent*, to *His Gracious*, and to 'His Sacred Majeſty; of *Loyalty not to be queſtioned*; an 'entire *Loyalty in Doctrine*, a *reſolved Loyalty in Practice*,

'and

'*and a fervent Loyalty in Prayers*: All that they are ſol-
'licitous about, is not for the Prerogatives of their Maſter,
'or the Liberties of the Church; but leſt their Loyalty
'be queſtion'd, that they be otherwiſe repreſented; all
'that they beſeech for, is, Not that the Cauſe of Chriſt be
'not wronged, or Antichriſt introduced by this Liberty;
'but that thoſe who promote any Diſloyal Principles and
'Practices may be looked upon as none of theirs: and all
'the hopes they have, is in the great perſwaſions of His
'Majeſty's Juſtice and Goodneſs.

'Here is a Lawleſs, Unreſtrained Loyalty to a Tyrant,
'claiming and abſolute Power, to be obeyed without re-
'ſerve; not only profeſſed, but ſolicitouſly ſought to be
'the Principle of *Presbyterians*, whereas it is the Principle
'of Atheiſtical *Hobes*.—— This is not the *Presbyterian*
'Loyalty to the King, according to the Reſtrictions in the
'Covenants; but *Eraſtian* Loyalty to a Tyrant in his over-
'turning Religion, Laws and Liberties, and in protecting
'and incouraging all Iniquity. This Loyalty in Doctrine
'will be found Diſloyalty to Chriſt, in a ſinful and ſhame-
'ful ſilence, that wrong is done to him. This Loyalty in
'Practice, is a plain betraying of Religion and Liberty,
'and lying by from all oppoſition to the deſtroyer of both.
'And this Loyalty in Prayers, for all Bleſſings ever to at-
'tend His Perſon and Government, will be found incon-
'ſiſtent with the Zeal of Chriſtians, and the cries of the
'Elect unto God, for Vengeance upon the Supporters of
'Antichriſt; nor conſonant to *Presbyterian* Prayers in refe-
'rence to *Popiſh* Tyrants; it were much more ſuitable for
'them to pray, *That God which hath cauſed his Name to*
'*dwell in his Church, may deſtroy all Kings that ſhall put to*
'*their Hands to alter and deſtroy the Houſe of God*,
'Ezra 6. 12.

Page 178, 179. 'This Addreſs is ſo ſtuffed with ſneaking Flatteries, that it would more become Sycophants 'and Court Paraſites, than Miniſters of the Goſpel.—— 'Nothing but a Rhapſody of Flatteries, juſtifying all his 'Claim to Abſoluteneſs, and engaging to Demean themſelves ſo, as that he may find cauſe to enlarge rather than 'to diminiſh his Favours, which can be no other way but 'in aſſiſting him to deſtroy Religion and Liberty: O what 'an indelible Reproach is this for Miniſters, who pretend 'to be ſet for the Defence of the Goſpel, thus to be found 'betraying Religion. This is in effect not only Flattery, 'but Blaſphemy, as great as if they had ſaid, They reſolved, by the help of God, to be as Unfaithful, Time-ſerving, and Silent Miniſters, as ever plagued the Church of 'God, *p.* 180.

Now the *Presbyterians* who accepted this Toleration, and made ſuch buſtling Addreſſes of Thanks to King *James* for it, are they whom Mr. *Rule* calls the ſober *Presbyterians*: and now I leave him to Vindicate himſelf and them, from what is thus charged upon them, by one who is well known to be a true *Presbyterian*, * and as ſuch is at preſent own'd, and imployed in a conſiderable Truſt by the General Aſſembly: And if we may judge from all the Principles and Practices of former *Scotch Presbyterians*, he is really a far honeſter *Presbyterian*, than they who would now call themſelves Moderate; and yet in contradiction to that Title, perſecute their Reformed Brethren with the greateſt Rigour and Severity. To conclude this Head, and to juſtifie what may be thought moſt ſevere in the Character given of *Presbyterians* in the former Section; if we may believe the account the *Presbyterians* of *Scotland* have publiſhed to the World themſelves, (as I think they ought not to blame us if we do) then the one half of our *Presbyterians* are neither Moderate nor Sober, but Wild Hillmen, Separatiſts, a rob-

* Shields *Chaplain to my Lord* Angus's *Regiment, one of their famous Authors and Preachers.*

bing, lawleſs, ungovernable Rabble, a mad People, headſtrong Traytors and Rebels, that is, in a word, they are *Cameronians*, vide *Firſt and Second Vindication, and further Vindication of the Church of* Scotland. The other half are Betrayers of all Religion, Covenant-breakers, Worldly, Fawning, Flattering Court Paraſites, Blaſphemous, Unfaithful, Time-ſerving, Silent Miniſters, and the greateſt Plagues of the Church of *Scotland*; vide, *Hind let looſe, Banders disbanded.* And even Dr. *Rule*, (as he Intitles himſelf, and is angry that others do not call him ſo too,) in that Defence of the *Presbyterians*, which he writes by the Order of the General Aſſembly, calls the *Cameronians* a People rendered mad, *p.*91. And in the ſame Page, ſpeaking of the other Party of *Presbyterians*, ſays, *I deny not but many of them put force upon their Light.* Again, *p.*118. *They did hear* renitente Conſcientiâ. And what is this to ſay, in plain terms, but that one Party of *Presbyterians* is without their Wits, and many of the other without any Conſcience: Now what may Prelatiſts look for from ſuch Men, *Pudet hæc opprobia nobis & dici potuiſſe & non potuiſſe refelli.*

There are ſome famous Authors more, that are fit to have place here, becauſe in their Writings they diſcover the true Spirit of the *Presbyterian* New Goſpel, two of them own themſelves to be preſent Pamphleteers for the Party, pretending, forſooth, to anſwer Books too. The honeſteſt and trueſt *Presbyterian* of these two, ſhall have, as he deſerves, the firſt place, that is the Author of *the brief and true Account of the Sufferings of the Kirk of* Scotland, *occaſioned by the Epiſcopalians, ſince the Year* 1660; London, *printed* 1690.

In the very firſt Page, he ſeems to be ſtruck with Aſtoniſhment at the thinking but of Epiſcopalians, (as he calls them,) 'O (*ſays he*) their Superlative Impudence, their 'Helliſh Diſſimulation and Malice: They imitate the De'vil himſelf, who firſt tempts, and then accuſes, tho' it's

'too

'too visible that their Consciences are past feeling, being 'seared as with a hot Iron. When their Hierarchy was re-'stored, the Devil, who seemed to be 'bound sometime before, * was let loose, 'the Flood-gates of all Impiety and Wick-'edness were set open; and Hell did tri-'umph in its Conquests over the Nation, 'and displayed its Banner not only against 'Religion, but even Morality: Which the 'Prelates, and their Adherents were so far 'from opposing, that they indulged the 'People, but especially the Gentry, in their 'Wickedness, as knowing that to be the only Method to 'secure them on their side. Well, believe but this New Gospeller, and the *Scotch* Gentry, as well as Clergy, are a rare sort of Monsters, indeed; for the best Characters and softest Words he bestows upon them, are these, 'They are Godless Miscreants, of the true *Ægyptian* Brood, 'infamous Parracides, Sorcerers, and incestuous Apostates, 'infamous Varlets, infamous Villains, left to corrode 'their own viprous Bowels with their Inhumane Fury; 'the Devil's Instruments, fit onely to be Stallions and 'Pimps to Bawdy-Houses; the Episcopalian Hireling 'Preachers, with their infernal *Bawlings*, the Scum and 'Refuse of the Nation, they bore the Characters of Wick-'edness on their Foreheads, liker Pagans than Professors, '*Blood-hounds*, Children of Hell, the Tyranno-papa-pre-'latical Host, the great Papa-prelatical Champion *Dundee*, 'Savage *Beasts* in Humane Shape, a graceless untoward 'Generation of Prelatists, who use nothing but Hectoring 'for Reason, and Cursing for Argument; ungodly Episcopal '*Brutes*, that reprobate Faction; that Limb of Antichrist, 'and infernal Locust, the Apostate Archbishop *Sharp*, with 'a Malice like his Father the Devil, that waspish formal 'Prelate. ——The Generation of Vipers, the Episcopalian

* *That was no doubt in the peaceful and godly days of the Holy Covenant: But how seem'd the Devil to be bound then? why, it was after the New Gospel way, he was bound in the Chains of Blood, Murther, and Rebellion; being surfeited with those Sacrifices, he seemed to lay himself down to rest, leaving all his Drudgery upon Earth to be performed by his Covenanted Agents.*

'Seed of the Serpent, Hectors and *Buffoons*, the moſt ob-
'durate, impenitent, ſpiteful, baſe, impudent Prieſts, whoſe
'Fathers were not good enough to eat with the Dogs of
'their Flocks, infamous, ſcandalous, lying, Runnagates,
'*&c.*

This is the way the *Scotch Presbyterians* uſe to argue and anſwer *Books*; and theſe are the ſweeteſt Flowers of our Authors Presbyterial Rhetorick, that he liberally ſtrows in every Page of his *Book*; which being quite contrary to the Spirit and Genious of CHRIST muſt be allowed to paſs for new minted, ſuperfine *Presbyterian* Goſpel.

Well, ſo much for *Scotland*, that's his own Country, perhaps our Author may be more courteous and civil to Strangers. Next then let's ſee how he treats the other Reformed Churches: As for the Church of *England*, he diſcharges moſt furiouſly againſt her in many places, *viz.* *p.* 7. 'She is the worſt conſtitute Church in the World;
'Theſe Tantivees, let their Hyperbolical Pretenſions of
'Zeal for Religion and Loyalty, be what they will, if
'the King but put forth his hand to touch them, they
'will curſe him to his face; * and rather than part with
'an Inch of Superſtition, or a Swiniſh Luſt, will, as the
'Party have always done, lay a Confederacy with Hell
'and *Rome*, as times paſt and preſent do evidence beyond
'contradiction. I wonder he did not add, and times to come; for that would have been as true as the other.

* *The Presbyterians indeed ordinarily prevent the King's putting forth his hand againſt them, by aſſaulting him firſt.*

And again, *p.* 8. 'For the new upſtart ſlaviſh Doctrine
'of Paſſive Obedience, as the Church of *England* had the
'Diſhonour to be the Mother of it, ſhe has alſo the Ignominy to be the Murderer, having baſely cut it's Throat,
'as Harlots uſe to do ſometimes with their ſpurious
'Brood*.

* *The great deſign of the New Goſpel to decry Paſſive Obedience, and to blaſpheme the Church of England.*

Page 27. 'If the *Engliſh* Clergy offer to aſſiſt the Pre-
'latical *Scots*, as they are readier by a thouſand to one to
do

'do it, * than to Swear Allegiance to their 'Soveraigns, it may arm the good Wo-'men with their Folding-ſtools once more 'againſt them; as it did formerly in King 'Charles the Firſt's time, when one of the 'Biſhops began to read the *Common-Prayer*, 'which ſhe called *Popery* *.

* *The* Engliſh *Clergy, who ſcruple to Swear, ſhew, that they can patiently ſuffer, and therefore are not concerned at what* Presbyterians *threaten; the Devil can go no farther than his Chain reaches.*

* *And ſo do all the new Goſpellers.*

Pag. 28. 'Is it not as lawful for the *Scots Presbyteri-'ans*, to pray againſt the *Engliſh* Hierarchy as Antichri-'ſtian. As for the *Engliſh* Clergy and Prelates too, to 'Plot, drink and plead in their Seſſions at the Devil, a-'gainſt the *Scots Presbyterie*: And I believe they would 'pray againſt it alſo, but that they have not a Form for 'it. To ſuppoſe, that the baniſhing the Prelatical *Scots* 'Clergy was not encouraged by Authority, is Ignorance 'and Sawcineſs; for it's plain, Authority in *Scotland*, has 'done what was proper for a Civil Government to do, *viz.* 'They have declared the Hierarchy Antihumane; that is, 'contrary to the peoples Inclination *: and, I ſuppoſe, are 'ſo good natur'd, to wiſh their Neighbours were rid of it 'too; and ſo much the rather, that they have ſo often 'found, and do ſtill find them impoſing Sawcy Intrigues 'againſt the Kingdom of *Scotland*, wherein, if they per-'ſiſt, it may perhaps, and let them blame themſelves for 'it, prove as fatal to them as it did in the days of Dr. *Laud*. Well, here's a ſevere and open threatning, *England* then look to it. The *Scots Presbyterians* are ſworn in their Ho-ly Covenant, to reform *Britain* and *Ireland*, (though it be by Club Law) and let them but have Power, accord-ing to their Will, and they will ſoon viſit you once more, *for all your Goods*.

* *By the ſame argument, the Proteſtant Religion muſt be Antihumane in* France, Italy *and* Spain; *and the Chriſtian too in all the* Grand Seignior's *vaſt Dominions.*

Pag. 29. 'The Biſhops are generally found to be a-'gainſt that which is for the Nations good, and howſo-'ever the *late* oppoſition which they made to the late 'King may be magnified, they ſeem quickly to have re-

'pented

' pented of it. But ſuppoſing they had continued ſtedfaſt, ' yet whatever good Nature might have done, I am ſure, ' Juſtice would not have awarded them any thanks; ' which will appear undeniably true, if we conſider (*a-mong many other things which he inſtances*) how moſt of ' the Biſhops oppoſed the reverſing of the Judgment of Per-' jury given againſt Dr. *Oates*, who did the Nation more ' ſervice than Seven Idolized Stars, ſo many of whom ' are now turned dark Lanthorns. Nor can it ever be ' forgot, how many of the inferior Clergy, following ' the Conduct of their Tripple-headed Guide, advanced ' the Intereſt of the Tripple-Crown, and ſome of them ' topping ones too, at the hour of death, grated with their ' ſlaviſh nonſenſical Doctrine of Reſiſtance upon the ' Conſciences of the Noble Hero's, and Darlings of the ' People, the Lord *Ruſſel* and Duke of *Monmouth*, upon ' the very *Scaffolds*; and if the contrary Doctrine be dam-' nable, as they alledged, then I am ſure their Church hath ' been guilty of damnable Practices ſince *.

* *Every thing that's not agreeable to the New Goſpel muſt be ſlaviſh, nonſenſical, and damnable.*

This is the Charity that the New Goſpel Profeſſors have to the Church of *England*, which the whole Chriſtian World beſides them, doth ſo juſtly honour and eſteem, upon the account of their Government, Worſhip, Doctrine, and Practice, which their Phanatical Neighbours ſo maliciouſly cenſure and blaſpheme. *Well, but* (ſay they) *the Church of* England *is ſtill labouring under much Romiſh Superſtition and Idolatry; and which is worſe, ſhe is Papaprelatical, nay, ſhe is Archipapaprelatical*; and that's Antihumane, in the New Goſpel phraſe. But I hope they will be kind, at leaſt, to their Brethren of the *Presbyterian* Church beyond Sea. Are not the *Dutch* and *French, Presbyterians?* Is not the Mother Church of *Geneva* throughly reformed? No, no, they have never ſet up the Solemn League and Covenant for their Standard: Or to ſpeak in the Authors own words, *pag.* 27. *They are*

ſtrangers

ſtrangers to the power of Godlineſs, becauſe not knowing how to pray, without they muſt have recourſe to a Form, which is as unreaſonable and unnatural an impoſition upon the Strong, eſpecially, on Miniſters, as would be the impoſing of Crutches upon the adult and able part of Mankind, who can walk better without them. Well, Chriſt preſcribed a Form of Prayer to his Diſciples; the firſt, and all the ſucceeding Ages of the Church thought it not only convenient, but neceſſary to uſe Forms in Publick Worſhip; but, alas the Diſciples themſelves, and all preceding Chriſtians, are but weak, unable Infants, in reſpect of the adult, ſtrong and covenanted Profeſſors of the new Goſpel in the *Weſt* of *Scotland*.

The next famous Author is Mr. *Rule*, who calls himſelf a Doctor of Medicine (for they never pretended to have any in Divinity) in his Second Vindication of the Kirk of *Scotland*, he ſays, *pag.* 113. *That it is an unfair, injurious, and falſe Imputation, to charge the ſeverity of the Stile of this Author upon the* Presbyterians, who he ſays, *diſown that Stile, it being written by a* Cameronian, *while they ſtood at a diſtance from the ſober* Presbyterians; however thoſe whom he calls *Sober Presbyterians*, have never yet, by any publick deed, condemned that Book, nor any other of the Barbarities of theſe *unſober* Cameronian *Presbyterians*, but have, on the contrary, received them into their Communion, without the leaſt acknowledgment of any ſuch Crimes; and Dr. *Rule* (that I may not offend him) calls them the *Zealous Party*, and repreſents them as pretty gentle, in that they made it *their work only to deprive, and not to Murther the Epiſcopal Miniſters*, pag. 125. Altho' the Doctor knows, that Inſtances can be given of ſome Miniſters that were even Murthered by that Zealous Party, not long ago; and himſelf owns, in the beginning of his *Poſt-ſcript*, that five Men and ſix Women, *Presbyterians*, came to the Houſe of *William*

liam Ferguſon, Miniſter of *Kilpatrick*; and becauſe he would not alter his manner of Praying, and come out of his Houſe, as they had charged him, they therefore *invaded his Houſe, tore off his Cloaths, and beat him on the Head and Legs*, which lookt but too like a deſign to Murther him: Several other things of this Nature were ſo notorious, that his ridiculous way of diſguiſing, when he cannot deny them, muſt needs ſatisfie the World, of the certain truth of the Accounts that have been given by the Eye-witneſſes and Sufferers in that Perſecution. Upon which Conſideration, Mr. *Pitcarne*, a better Writer, and as it appears, a much honeſter Man, declined the vindicating of theſe late Proceedings of the *Presbyterians*; not that he did not like the *Presbyterian* Cauſe, for he is through-paced that way; but becauſe, after he had examined the matters of Fact for ſeveral Months, as he had been enjoyned by the Fraternity, he found it impoſſible to ſpeak any thing in their Vindication, but what the greateſt part of *Scotland* would know to be notoriouſly falſe; wherefore, as Dr. *Rule* himſelf informs us, *Preface* to his *Second Vindication*, *parag.* 5, & 7. in the end of the ſame Book, *Pag.* 190. *When this Affair was committed to him, after many Months he returned the Papers to be anſwered, without any Reply to them.* But paſſing this, I wonder that the Worthy Doctor ſhould, in his late Book (now cited) exactly imitate that ſevere Stile, which he and his Sober Party pretend to diſown; but, perhaps, he ſees not this Beam in his own Eye, with which he muſt grant the Soberest *Presbyterians* to be juſtly chargeable; becauſe, as he himſelf is at great pains to inform the World, both in the beginning and ending of his Book, *the whole party committed that truſt to him, when others had refuſed it: Vid. Preface, parag.* 5, and 7. *pages*, and *Second Vindication, pag.* 192.

Upon

Upon which account, not only the Scurrilous Railing, but all the Untruths, Contradictions, and Nonsence, which abounds in every Page, is justly chargeable upon the whole Party, of which I shall give the World such a taste, as may be sufficient to make them judge of all the rest, which would be too tedious and nauseous here to insert. First then, as to *Scurrilous Railing Accusations*, in the very first page of his Preface, he calls Prelatists, *The Seed of the Serpent, whose Enmity against the Seed of the Woman* (that you must know, is *Scots Presbyterians*) *as it began, so it must end with the World*; and that you may not mistake him, he avers after in the same page, *That they use the old stratagems of Satan*; and in the 2*d*. page he compares them to *Heathens, Papists*, yea, they are *Devils, both* Greek *and* Syriack *Devils*; nay, they are *Jesuites, Wo to Posterity if they believe them*, for then, to be sure, *succeeding Ages will turn absolute Scepticks*: He adds, *It's evident, that many of them regarded not the Civil Authority of the Nation, and others, by their lewdness of Conversation, made themselves unworthy to be in the Holy Function of the Ministry*, Preface, Paragr. 2.

And in the Book it self, *page* 1. he charges the Authors of our late Books, with *Malice, Lies, Railing, and guilty of the fowlest and falsest Misrepresentations that the Minds of Men can suggest, enraged by being deprived of the occasion they once had to persecute their Neighbours, the end to which they improved their Lucrative places.* Page 4. *Mean Spirits and Mercenary Souls, that imploy themselves in Mendicant Writings and Practices;—— beyond the common size of Slanderous Malice*, Page 7. *Guilty of the highest Impudence and Saucinesss*, page 12. *Prelatital Party eminent for Spite, but hath neither Truth nor Charity to warrant it*, page 21. *They who know their temper, and the brow and way of those for whom they plead, will not believe their Professions, their Hypocrisie being shameful, and twisted with*

Malice, page 23. *The temper of Epiſcopalians is by unmanly, as well as unchriſtian ſhifts, to buoy up their ſinking Cauſe*, page 25. *This Hiſtorian's Ignorant Malice to be deſpiſed*, Judas Iſcariot *was his Predeceſſor*, page 52. *The contempt of the Miniſtry came from the Atheiſm and Debauches of the Epiſcopal Clergy*, page 64. And again, of an Eminent Divine, * he ſaith, *That his Words are like thoſe of a Madman, or of one raving in a Fever*, page 51. It would be tedious and nauſeous to trace this his *Presbyterian* Eloquence, through every page, as he vents it; or to ſhew how falſly and boldly he charges a whole Sacred Order of Men, with the faults, which he ſuppoſes, and would have the World believe, ſome ſingle perſons among them, to be guilty of; as that they are *perfrictæ frontis, Nothing manifeſtly falſe can check their Conſcience and Impudence: The whole party groſly Ignorant, Papiſing Prelates*, pages 126, 131, 133. *Spaing out the moſt ſpiteful Venom that can lodge in a Humane Breaſt*, page 136. *Impudence beyond Jeſuitical*, page 142. *They glory either in their having no Principle, or that they can yield over the Belly of Conſcience, to promote their Intereſt with Men*, page 144. *The differences betwixt us and them, are not reconcileable*; * *a heap of Lies, Men that have taught their Tongues and Pens to ſpeak and write Lies*, pag. 146, 147. *Lies and Calumnies, horrid lies, a broad lie*, pag. 150, 151. This which they now call a *broad lie*, paſt for a Goſpel Truth among the *Presbyterians, An.* 1648. * *Prelatical Incumbents were Scandalous, and unfit to edifie the people, and do rather harden them in Wickedneſs*, page 162. *A whole fardel of lies, malicious Repreſentations, coupled falſhoods, impudent and falſe aſſertions, brazen Foreheads*, page 166. *Prelates ſpend their ſhort Glaſs with gingling py-bald Orations*, page 168. *Bitterneſs, Malice and Contempt is ſuitable to the Hiſtorical Talent of many of the Prelatical Party: If the Debauchery of Prelates did not tempt people to count all Religion*

* *Loved and honoured by all but* Presbyterians.

* *And yet they own the ſame Religion with us*, pag. 1. 13.

* *The Authority of their Aſſemblies above that of King and Parliament.*

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a ſham, it were well, page 173. *He knows that his Impudent Aſſertions and Lies can be diſcovered, and his Villanie come abroad at laſt*, page 178. *A Snarling Cur,—— a lying Spirit doth poſſeſs the Men with whom we have to do*, * pag. 191, 194.

* *Well Ranted Rule.*

This is the Meek, Lowlie Strain of the *Presbyterian* new Goſpel, whereby the ſobereſt of them, pretend to vindicate their own proceedings, and refute the Writings of other Men, I leave the World to judge, by this way of defending the Party, what their Cauſe muſt be, and to determine, whether *he who* calls himſelf *a Sober Presbyterian*; and ſays, *That he was ſelected and appointed by the ſober General Aſſembly, to write in their defence*; be not indeed as black and foul-mouth'd, as the moſt rank and rigid *Cameronian* among them all; for my part, I can ſee no difference betwixt his Stile and theirs, except this may paſs for one, that Mr. *Rule* ſeems to have learned his Stile from the *Coal-ſtealers* in *Edenburgh*, or at *Buckhaven*, of which Colledge only he ought to have been Principal; whereas the *Cameronians* ſeem to have learned their Stile from the Shepherds and Herring-fiſhers on the *Weſtern* Coaſt, who, tho' they have more Cant, yet they have leſs Knavery than the former: If Mr. *Rule* ſhould challenge me, as falling into the ſame fault for which I here blame him, becauſe of ſome ſharpneſs which he may apprehend to be in that Character I have given before of the *Presbyterian* Preachers and People, yet that is only chargeable upon my ſingle perſon, and not upon others of our Party, for I neither do, nor pretend to write by a Commiſſion from them: And beſides, he himſelf hath provided me with an Apologie, *viz. Calling things by their true names, is not to be reckoned inconſiſtent with Moderation and Calmneſs; A petulant and effronted Adverſary is not to be handled with that ſoftneſs of Stile, which is fit for ſuch as are more modeſt*, Preface, Paragr. 6.

But paſſing thoſe Flowers of *Presbyterian* Eloquence, let us examine in the next place, if this Author makes any amends for his Stile, by the Truth and Reaſon that he writes; it would be tedious to trace him through every Page, in which his Nonſence, Contradictions, and Falſhoods abound, and therefore I ſhall here mention only ſome generals.

There is one Principle ſuitable to the Genius of the New Goſpel only, upon which much of his Book is founded, and it's this, *Do as ye have been done by*; by this he excuſes the greateſt Barbarities of the *Presbyterian* Rabble, and often juſtifies their higheſt Severities againſt Epiſcopal Miniſters *; it's true in other places he condemns them, and ſays, he will not defend them; but he ſeems not concerned ſhamefully to contradict himſelf at every turn: The People for whom he pleads are not ſo critical as to obſerve that, and for others he ſays, that he deſpiſes and contemns them: Sometimes, if you'l believe him, *Cameronians are zealous godly Men, eminent for their ſuffering for Chriſt*; by and by ſays he, *They are a wild, ungovernable, deſperate Rabble, render'd mad by Oppreſſion*: the ſum of all is, Revenge is a true *Presbyterian* Vertue, and Contradiction Mr. *Rule*'s beſt way of Reaſoning.

* *Preface Parag.* 6. *at the end, and p.* 25. &c.

Preface, par. 6. theſe are his words: *I have treated the Adverſaries I deal with as Brethren, deſiring rather to exceed, than come ſhort in Civility, and fair dealing with them.* But at the ſame time he takes the liberty almoſt in every Page, to call thoſe he deals with, *Of the Seed of the Serpent, Devils, habitual Drunkards and Swearers, Traitors that deſerve to have their Necks ſtretched, prophane Perſons, conſtant Sabbath-breakers, horrid Lyers and Slanderers, Men who beat their Wives, and in their Dealings are moſt injurious to Men, having no Conſcience*, p. 32. *Miniſters who are Oppoſers of Chriſt, and his Inſtitution, and who harden and encourage the People in their Sins.* As may be read in the

Pages

Pages above cited, and many other of *Rule's* exceeding Civil Book, which being written by the Deſign of the whole General Aſſembly, it's but natural and juſt to conclude, that this is the only way *of Scots Presbyterian Civility and fair Dealing.* Again in the ſame *Preface*, and *Parag.* 6. he ſays, *I build not on Hear-ſay, or common Talk, which is the beſt Foundation of many of the Aſſertions of my Adverſaries.* And in the ſame page, theſe are his immediate preceeding words, *The truth of matters of fact aſſerted in this Treatiſe, is not to be taken from me, but from them who are my Informers, few of whom I pretend to any perſonal knowledge of, therefore not my Veracity is pledged, but that of others: if they have deceived, or been deceived, I am not to anſwer for that.* What can a Man believe of a Book that's uſher'd in with ſuch a doubting and contradictory Preface; if theſe were not Mr. *Rule's* own expreſs Sayings, no body could well believe, that the whole Faction could have ſingled out ſuch a Writer to Vindicate them; but Falſhood it ſeems has no Feet, and Lyars who have ſo little Wit and Memory, muſt needs be often intangled in their own Snares.

Some of the Church of England *have medled far beyond their Line in our Affairs, tho' we be far from interpoſing in any of theirs*, p. 16. only upon occaſion we take the Chriſtian Liberty that our Predeceſſors have always done, of calling them *Superſtitious, Popiſh, and Idolatrous in their Worſhip*; and in their Doctrine, *ſcandalous for Arianiſm, Arminianiſm, Socinianiſm, Popery, and that Turkiſh Bow-ſtring Doctrine of Paſſive Obedience*; and that in their *Government* they are *directly contrary to Chriſt's Inſtitution, to the deſign of the Reformation, and to the Holy Covenant*, being Tyrannical, Prelatical, yea and Archi-papa-prelatical; *What we are bound to by the Covenant*, ſays he again, *is not to reform them, but to concur with them, when lawfully called, to advance the Reformation*; that is, wholly to overturn their Church and State, as we formerly did by our own glorious Goſpel-

Methods

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Page 23. he ſays that King *James abdicated the Government, and that the Parliament called it ſo*; if he knows any thing of thoſe Affairs, he knows that the Parliament of *Scotland* did not give it that name, tho' that of *England* did: However, if he did Abdicate, I would fain know how this conſiſts with *Rule* his concluding juſt before, *p.* 22. *That his Royal Authority was taken away by the Nation*; and with what he ſays *p.* 100. *The Nation laid him aſide, and choſed another*; This is the conſtant Doctrine of *Scotch Presbyterians*, (and they practice accordingly,) That *the People can give and take away the Royal Authority, can lay aſide and chuſe Kings at their pleaſure*, vide *Buchan. de Jur. Reg. Jus Populi Vind. Lex. Rex*, and *Rule's Vind.* Now to uſe Mr. *Rule's* moderate Phraſe in that place, *Some Mens necks have been made to ſtretch for a leſs Crime*; than to aſſert under an Hereditary Monarchy, that Kings are or can be elected; and it's certain they are as little Friends to their preſent Majeſties, as to Monarchy, who would found their Authority upon ſuch a tottering bottom: nay, Mr. *Rule* in the name of the other *Presbyterians*, tells plainly that they owe no Allegiance to King *William*, but in ſo far as he ſupports *Presbytery*, and that it would overturn the very Foundations of his Authority to reſtore Epiſcopacy, *For* (ſays he) *it is declared againſt in the Claim of Right, as a Grievance, and therefore cannot be reſtored without overturning the Foundation of our preſent Civil Settlement*, p. 90.

p. 90. parag. 4. And again *p.* 152. *parag.* 2. *The Convention hath voted Epiſcopacy to be a Grievance to the Nation, and in the Claim of Right, made it a* Fundamental Article *in the Government, that it ſhould be aboliſhed.* Now what's the meaning of all this, but that the preſent Government of State muſt neceſſarily ſtand and fall with *Presbytery*? So that all their great boaſts of Loyalty to the preſent King, amounts to no more than this, No *Presbytery*, no King *William.*

Page 36. *par.* 11. he ſays, *Moſt of the Epiſcopal Miniſters who went out, were put out by their own Conſciences; for they deſerted their Charges without either Sentence, Threatning, or Compulſion.* And yet before that *Page* 26, *Parag.* 6. he owns that the *Presbyterian Rabble did perſecute and drive them away. But that this is no more imputable to the Presbyterians, than the Drunkenneſs, Swearing, Whoredoms, and Perſecutions,* * *that we charge many of the Prelatiſts with, are to be lookt on as the Crimes of all the Epiſcopalians.* And farther he excuſes that Rabble, becauſe as he there avers, *They were under the higheſt Provocations imaginable to do what they did; yea, to have proceeded to farther Severities.* And he adds out of the abundance of *Presbyterian* ſence, *that theſe things were done in an Interregnum*; which by the bye, can never poſſibly fall out in an Hereditary Kingdom*: And tho' he ſays we had then no Church-Government, yet himſelf knows the contrary, and that Prelacy ſtood then eſtabliſhed by many Laws made in 27 Parliaments, freely and legally Elected in the moſt ſetled times, and that the Prince of *Orange*, who had then at the deſire of ſome of the Nobility and Gentry, taken the Kingdom under his Protection, did by his ſolemn Proclamation order all things in the Church and State to continue as the Laws had fixed them, till the Convention of the States ſhould meet: But ſays honeſt Mr. *Rule*, *Theſe enraged People were chafed in their minds,* and *having now* potenti-

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am, *tho' not* poteſtatem, *therefore it was not to be wonder-*
ed that they relieved themſelves *; that is, by Rabbling the
Legal Orthodox Clergy. Moreover, *p.* 161. he ſays ex-
preſly, *That in* Galloway *the Incumbents were generally dri-
ven away*; but how all this is conſiſtent with what he ſaid
before, viz. *That they deſerted without either Threatning or
Compulſion*, I leave the Infallible Aſſembly who imployed
this Author, to judge, and if they can, to reconcile what
he writes in the following Citations.

* *'Tis no new thing for Presbyterians to think Power a ſufficient Call to act Illegally.*

Page 34, *par.* 10. ſpeaking of the Rabbling *Cameronians*, he ſays, 'That they came into Mr. *Skinner*, Miniſter of *Da-
'ly*, his Houſe, and after they had eaten, they went away
'without doing any prejudice to any in the Family; again
'*p.* 27. *par.* 10. he owns expreſly, that thoſe Rabble-Reformers
'by force took away the Money out of the Poor's Box, from
'Mr. *Ruſſel* Miniſter at *Govan*; but ſays he, 'They did it
with all Tenderneſs; and if you will credit thoſe Sacrile-
gious Robbers, *Rule*'s Informers, both Mr. *Ruſſel* and his
Wife were drunk: but that our Author may prove him-
ſelf and his Book to be all of one *Presbyterian* Piece, he tells
again, *p.* 29. *par.* 5. *That the Author of* the Caſe of the Af-
flicted Clergy, *foully miſ-repreſents the* Cameronians, *while
he ſpeaketh of their eating and drinking at the expence of
them whom they rabbled; all the reports that we have of them,
give account of their not laying their hands on the prey*, Eſth.
2. 15.

Page 145. *It's better that* England *and* Scotland *be two
different Nations, than that the Inſtitutions of Chriſt ſhould
be thwarted, that they be made one. —May not two Nations
trade together, and be governed by the ſame Laws, and yet
bear with one another as to Church-ways?* And may not al-
ſo the *Weſt* of *Scotland*, and the other parts of that King-
dom, trade together and be governed by the ſame Laws,
and yet the *Weſt* not impoſe their Kirk-ways upon the reſt
of the Kingdom? *Reſponde Gilberte.*

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The Presbyterian Government was ſettled by Chriſt, p. 151. Here he leaves it to the Diſcretion of the Reader, to judge whether this be a ſimple Affirmation only, or an Affirmation and Oath conjoyned; tho' the firſt may be his meaning, yet the latter ſence ſeems moſt natural to the words, and in any other ſence there is no truth in them: and indeed the Arguments by which their Preachers would perſwade the People to this, are as ridiculous as the Aſſertion it ſelf; for their ordinary Cant is, *Beloved, we read in the Word, that the Apoſtles went up together, one did not go before the other; there was no Precedency amongſt them, Beloved; and therefore it's clear, that there was no Prelacy in thoſe days: And again we read, that honeſt* Paul (they never call him St. *Paul*, becauſe he never ſwore the Solemn League and Covenant,) *left his Cloak at* Troas: *Why, Sirs, you ſee plainly from this Text, that* Paul *had not a Gown but a Cloak, for ſays the Text, he left his Cloak, it does not ſay that he left his Gown; never a Gown had that precious Man to leave, Beloved, and therefore you may be ſure he was no Prelate; for they, falſe Lowns, have no Cloaks but Gowns.* From theſe and ſuch like Arguments, our Author allows no Church but the *Presbyterian* to be of Divine Inſtitution, and at one daſh he Unchurches all the Epiſcopal Churches; and yet ſays he, p. 154. *Presbyterians deny not Papiſts to be lawful Miniſters.* If he can but confute the Learned Dr. *Pearſon's Defence of* Ignatius's *Epiſtles*; or ſhew us from any Authentick Record, or received Ancient Hiſtorian, that *Presbytery* was ever the Government of the Church, then we ſhall yield the Cauſe, and believe, in ſpite of our Reaſon, that all *Rule*'s Vain and Empty Boaſts of this Matter, are indeed well founded, that both parts of his Contradictions are certainly true, and all the *real Fooliſhneſs of their Preaching*, ſolid Arguments.

Pages 154 & 155. He racks his Wit and Cunning to evade and ſhift this notorious truth, *That inſtead of four-*

teen Biſhops, which were formerly in the Church, the Kirk had now ſet up ſixty: But in this matter all his Quibles and Sophiſms (and his beſt Arguments are no more) depend upon this Suppoſition, *That that Parliament was the Church,* (which is directly contrary to the Fundamental Principle of a Spiritual Power inherent in the Kirk, altogether Independent on the Parliament, which has no Power over Chriſt's Office-bearers,)for it was that Parliament in which there was not ſo much as one Clergy-man, that *impowered theſe ſixty Presbyters to govern the Kirk, and reſtrained all the reſt from that Priviledge*; it was that Parliament which took upon them *to judge of the Hability of theſe ſixty, and of the Inhability of other Presbyters to govern:* well then, according to his way of arguing here, *it's the Parliament that,* Pro Eccleſiæ Statu, *can impower or reſtrain Presbyters,* notwithſtanding of their Univerſal and Equal Priviledge to govern. Indeed this Parliament was exceſſively kind to Mr. *Rule,* and he for once will be civil to them; and in contradiction to all the Principles and Practices of former *Presbyterians,* they ſhall paſs for *the whole Omnipotent Kirk.*

Page 156. *We are for Moderation, maugre all the Reproaches caſt upon us:* The Moderation of any Party is beſt known by their Practices when in power; now when the *Presbyterians* were laſt in power, all the Evidences of their Moderation were, *the reeking of Fields and Scaffolds with the Blood of Princes, Prelates, Nobles, Gentry, and Commons; the Cries and Tears of Widows and Orphans; the Groans of Men Impriſoned, Baniſhed, Excommunicated, Sequeſtred; ſome Cathedrals razed, and others converted to Garriſons and Stables, and the leſſer Churches made Dens for Thieves,* in the moſt litteral ſence: and now that they are in power again, all the Evidences of their Moderation, are *Rabbling, Robbing, Beating, Wounding, Impriſoning, and Baniſhing of Biſhops, Curates, Wives, and Children; the ſtigmatizing and ſlander-*

ſlandering innocent and good Men; invading the juſt Rights of the King, and of his beſt Subjects; rendering whole Countries deſtitute of any Miniſtry, flying at every turn in the face of Civil Authority; becoming falſe Accuſers and Informers, and at the ſame time ſitting as Judges of Men in Office, and the next day intruding into their Places:* This is *Purging Work* as they call it, *Kirk Moderation* with a witneſs; and to uſe Mr. *Rule*'s own words, it's even as *eſſential* to *Presbyterians* as *Rationality* it ſelf, which they pretend to be great Maſters of, tho' *their Scriblers be now and then delirious.*

* As Mr. Rule himſelf did.

Page 157. Speaking of the Proteſtation made by ſome *Presbyters*, againſt the King and the Acts of Parliament to Aſſiſt and Deliver him, when perfidiouſly Impriſoned by the *Engliſh* Rebels, he ſays it was *no groſs nor ſcandalous Crime, but only a ſpeculative Opinion in a controverted Point:* This ſhews what is the Opinion of Mr. *Rule*, and of the Party that imployed him; but how it conſiſts with his telling the World ſo often in his two laſt Books, *That Presbyterians do not take upon them to meddle in matters of State, nor to controul their Civil Governours*; I leave him to ſhew us in his next Vindication: In the ſame Page, and the following, Mr. *Rule*, vindicating the Proceedings of the General Aſſembly in this matter, ſays, That *the fatal Diviſion about Proteſtation and Remonſtrance, was* through the Mercy of GOD, *not ſo much as mentioned among them*; and yet in the very next lines he ſays, *That it was moved that the old Sentence againſt the Remonſtrators ſhould be revoked; and the revoking of their Sentence was confirmed by this Meeting:* ——*That Mr.* Pitcairn, *one of the Reverend Brethren, was diſſatisfied with the Determination of the Meeting in that Affair, and was a little hot about it, and ſpoke of entering a Proteſtation againſt it.* Would any People but *Scotch Presbyterians* have imployed ſuch a Scribler as dare thus prophane the *Mercies of GOD*, to juſtifie his own fooliſh and palpable Contradictions.

Page 160. He grants that to make up their Meeting, *ſome Presbyteries ſent more than was cuſtomary or allowable*, and yet it was a Regular, Lawful, General Aſſembly; *and that they had none at all ſent from other parts*; which parts were more than one half of the Nation: And was not this a pretty *General* indeed, that included only the leaſt part of the *Particulars**? This is true *Presbyterian* Logic, and the Author of it deſerves well to be Head of a Colledge. In the ſame Page he denies confidently, that *Presbyterians* were wont *to appoint their Faſts on the Lord's Day*; whereas he might have, with at leaſt as great ſhew of truth, denied that ever they faſted on any Day: But his two Reaſons for the General Aſſembly's appointing this Faſt on the Lord's Day, will render this whole matter as plain as a Pikeſtaff; Firſt, ſays he, *It was the Harveſt time, and to faſt then on a Week-day, would have been a high Inconveniency*; Well, we godly *Presbyterians*, that are the Children of the Lord, may make bold with his Day, rather than ſeem by Religious Exerciſes to incommode the People in their Worldly Intereſt. Secondly, *Religious Joy and Religious Sorrow do very well agree*: And even ſo Faſting and Feaſting at the ſame time may be very religiouſly and well obſerved by the Godly.

* *Juſt like the Roman Catholick Church, an Univerſal Particular.*

They that write Contradictions muſt needs ſpeak ſome Truths, and Mr. *Rule* ſtumbles upon one that's well known, *Pag.* 161. where he ſays, *We confeſs that planting work went more ſlowly on than purging work.*

Well St. *Paul* was a Divine, and he was all for *planting and healing*; Dr. *Rule* calls himſelf a Phyſician, and he is all for *purging* and *launcing*. The *Presbyterians* are always for *purging work*. Now they are for purging the Kirk: next have at the *Kings Council* and *Houſhold*; there muſt be ſome *purging* work there too. Again, There are many *malignant Members*, which like ſo many ill humours corrupt the Body of the Parliament, therefore that muſt be alſo

alſo purged: Then the filthineſs of the Army (by which Reformation-Work muſt be carried on) that muſt be likewiſe purged; and then that all the Streams may be pure *Presbyterian*, the Fountains muſt be cleanſed, the Univerſities muſt be purged from the corruption of all ill-affected and ſuſpected perſons; and in a word, to make a *thorough Reformation* in the Land, the whole Nation muſt be *ſoundly drenched*, and *purging work* muſt go on in the Land after the old *Presbyterian* manner, ſo long as there remains either Guts or Brains in it. My Lord *C——d who is deſervedly honoured by all the party.* His Godly Parks and Orchards are well planted already, *Pag.* 167. and why then ſhould the General Aſſembly be any farther concerned about *planting work? Purging work* is their *Great Buſineſs.*

There is another evident truth that Mr. *Rule* happens to Deviate into *Pag.* 188. viz. *The worſt of the Prelatiſts would be readieſt to profeſs Repentance for conforming to Epiſcopacy, which they who acted from a principle could not do.* In this I heartily agree with him, and am ſufficiently ſatisfied that that Epiſcopal Renegado, who profeſſed ſuch a Repentance before their Aſſembly, neither acted from any Principle, nor can be ſuppoſed to have any Conſcience; and we bleſs God that all the *Presbyterian* intereſt, art, and induſtry, now that they have power, could not prevail with any but this one man, to proſtitute his Conſcience to his intereſt, in ſuch a baſe and ſcandalous compliance.

I ſhall end my reflections on this Author's ſayings, with ſome ſhort Remarks upon the Witneſſes which he alledges to atteſt his aſſertions, and firſt in general I ſay of them in his own words, *Pag.* 88. *That they are the ſworn Enemies of the Epiſcopal Church* *, *and in a combination not only to defame them*, but to root them out, and cut them off from the face of the earth; *and we have from the Pamphlet now under conſideration* *, *a taſte of the veracity of the men with whom we have to do: If his witneſſes make no more conſcience of ſpeaking truth, than he himſelf doth, then few thinking men will be moved with what they ſay.*

* Witneſs their many Covenants, and Engagements to that purpoſe.

2ly, Of the Witneſſes named by the Authors of our Books, he ſays, *they are moſtly* teſte me ipſo, *the Complainant is the witneſs, which is not fair.* Now *all* Rule *his Evidences* are by this exception to be rejected, for he himſelf, and all others that know them, are fully ſatisfied that thoſe very *Camerovians*, whom he names as the Evidences to diſguiſe and leſſen the atteſted matters of fact of our late Perſecution, were themſelves the principal actors of that horrid Tragedy. Since then *it is not fair* to admit parties to be witneſſes, why ſhould theſe *Cameronians* be received as ſuch in this affair? Again he ſaith, that

* *Rule's* 2d Vindication of the Kirk.

Mini-

Miniſters witneſſing for one another derogateth much from the Credibility of their Teſtimonies; but what ſay you to *Cameronian* Presbyterians witneſſing for one another? why, this derogates nothing from the *credibility of their Teſtimonoes*, for they *are not Miniſters*, that's one evident reaſon; and moreover they are all men of *ſtrict Conſcience*, a *godly generation*, and very faithful to their *Solemn League*, *the Holy Scots Covenant*. Upon theſe conſiderations M. *Rule*, Defender of the New Goſpel-Faith, would have the world receive the teſtimony of that *Cameronian* Rabble, as infallible proofs of what he aſſerts in his ſecond vindication of the *Presbyterian* Kirk. And yet Preface *pag.* 6. he ſays of them, *That he will not pledge his veracity for theirs, that he pretends to no Perſonal knowledg of but a few of them; and that if they deceive, or have been deceived, not he but they are to blame for it.*

After all this, if neither Biſhops nor other Miniſters, neither Laick, Lords nor Gentry, both of the *Scotch* and *Engliſh* Nation, muſt be allowed to have any Credit, when they are brought by our Authors to atteſt known Truths, and matters of Fact whereof they were Eye Witneſſes; then I beſeech you, why ſhould men receive that high Character and Teſtimony which Mr. *Rule* gives of himſelf, *pag.* 169? when he ſays, *He did not only practice Medicine, but likewiſe took the Degree of Doctor in it, yet never giving over the Work of preaching frequently:* This is a terrible Man indeed, who, it ſeems, can kill both Soul and Body: He is far ſtricter to the Covenanted Work, than his Brethren the *Presbyterians* in *England*; for they can upon occaſion, for Intereſt and other ſuch holy Purpoſes unite and joyn with *Independents*, whereas he like a man of unmoveable Conſcience, *withſtood the temptation of having an Independent Congregation at* Aberdeen, *when great offers of that Charge were made to him there*; *and in* Northumberland *he ſuffered no ſmall loſs, becauſe he would not fall in with that Independent way.* Again, if you'll believe himſelf, *he has no want of Latin, and that he ſpeaks falſe Latin, is falſe; he is ready (as he hath done) to give proof to the contrary, and to compete with all ſuch as pretend to it*; but *when* and *where* we muſt not know, till *Elias* come. Nay, beſides all this, *he hath an excellent hand at Latin Prayers, which he can make longer or ſhorter, as the occaſion requireth, but never ſo ſhort as ſome men alledge; neither doth he uſe to pray VERY LONG in publick, even in* Engliſh, and that's more indeed than any other of his Fraternity can alledge for themſelves: Long Prayers ſerve the Party for many great ends; in them they can ſound the Alarms to Rebellion, commend themſelves highly, defame the King, rail againſt and revile Malignants, raiſe

raiſe and inflame the Mob, vent falſe News and Stories, and many other *Hocus* tricks their long *ex Trumpry Prayers* ſerve for: Moreover, Mr. *Rule*, to ſhew his Parts, longs for an Adverſary like himſelf, *I wiſh*, ſays he, *a Scioliſt would make it appear by a Solid Refutation, what Ignorance I have diſcovered in my Writings, I am ready to defend it* * *with all the probability the ſubject matter is capable of: But my miſtakes, if I be in any, muſt not paſs for proofs of my Ignorance: If any Momus will make his cenſure on the Presbyterian Government, it's like Mr.* Rule, the great *Atlas* of the Cauſe, *or ſome for him, will give him a farther Anſwer:* Juſt ſuch another as this *exceeding civil and fair Vindication:* And then, to conclude his own Character, he aſſures us, That *he exceeds all other* Presbyterians, *both in his tenderneſs to the Epiſcopal party, and in his Argumentative way, rather than bitterneſs*; of all which the new Goſpel Modeſty and Meekneſs, the Candor, Ingenuity, and Argumentation that appears every where in his late Books is a ſufficient evidence. Now for a man to ſay all this of himſelf, becauſe no body elſe will, this ſure is *teſte me ipſo* with a witneſs; unleſs it ſhall be allowed, that *Gilbert* may witneſs for *Rule*, and *Rule* again for *Gilbert*; that the *Doctor* may witneſs for the *Principal*, and the honeſt *Principal* again, by way of Requital, does the like kindneſs to his beloved *Doctor*; this is the *Presbyterian* way of proving things by Witneſſes.

* Even tho' it be ſolidly refuted by a Scioliſt.

Mr. *Rule* anſwers our Books ſo throughly, that he imputes to the Authors, as a fault in their Method, every little eſcape of the Printers about wrong numbering the Pages *, which is frequently occaſioned by ſending one and the ſame Book to ſeveral Houſes for the ſpeedier diſpatch; however the Alphabetical numbering of the Sheets, ordinarily ſerves to help the miſplaced Figures; but tho' Mr. *Rule* be often dabling about the Preſs, yet it ſeems he either does not, or he will not know this.

* *Vid.* Rules 2d. *Vindicati-on*, pag. 88. & 177.

Mr. *Rule*, at laſt, to confirm all the Contradictions and Falſhoods of his Book, brings in Mr. *Meldrum*, one of his own Kidney, and juſt ſuch another Scribler, as appears by his Letter, *Page* 195. where he ſays, *That the Prelatiſts way is to ſpread Reflective Pamphlets in* England, *keeping them as ſecret as they can in* Scotland, *where the falſhood of matters of Fact are not known, and they might ſoon have their Shame and Lying diſcovered.* None but a true *Scots Presbyterian* could have aſſerted this, for he himſelf too well knows, that his Party, which domineers now in *Scotland*, allows no Epiſcopal Pamphlets to be brought into, or diſperſed in that Kingdom, and that ſometime before the writing of his Letter, ſeveral hundreds of theſe

theſe Pamphlets were, by the *Presbyterian* Party, ſeiz'd at *Berwick*, to prevent their being diſperſed in *Scotland*; and that contrary to all the Rules of Juſtice, and Commerce betwixt the two Nations, and to the great prejudice of the Bookſeller, theſe Books are by the Arbitrary Power of *Presbyterians* ſtill kept up: But we ſhall allow Mr. *Meldrum* to be more candid in this than in his former dealings with us, if he will but now obtain to us, the common liberty of the Preſs in *Scotland*; and then we promiſe that he ſhall have a ſight of all our Pamphlets *ſine pretio aut præce*, which now he ſays he cannot obtain by either of theſe means.

Page 196. None but a *Cameronian* will aſſert, as Mr. *Meldrum* does, *That the Covenant is a Sacred Oath*; juſt as Sacred as that by which the *Jews* bound themſelves to murther St. *Paul*: The World is not now ignorant, how that Covenant was by Subjects, who had no ſhadow of Authority, preſſed upon their Brethren in deſpite of the King, at the expence of much Treaſure, and many thouſand Lives and Perjuries. *Page* 197. he ſays, *That the ſubmitting of ſome, who had been ordained only by* Presbyterians, *to be re-ordained by Biſhops, is Scandalous:* None but one of *Rule*'s Evidences would have ſaid this; the Reformed *French* have been always juſtly reputed by all other Proteſtants, for the great Learning and Piety of their Miniſters, and yet the moſt Learned and Pious of their Miniſters, at their coming into *England*, when they could have the advantage of being Ordained by Biſhops, have chearfully not only ſubmitted to it, but begged it of the Right Reverend Fathers of the Church: Of which we have many late Inſtances.

The account he gives of his ſhuffling and ſhifting about the Oath of Canonical Obedience is very Comical; for he owns, That *he Subſcribed a Paper whereof he did not ſeriouſly conſider either the words or the matter*, and he thinks himſelf ſufficiently abſolved from that, becauſe, forſooth, *he was not preſent when that Paper was read in the Church*, and by telling the People next Lord's day, *that he conceiv'd he had yielded to nothing but what he firſt offered*, which they that know the matter of Fact call *Canonical Obedience*; for which, if you'll believe him, *he lamented ſeveral years after*; all which time he ſtill continued both in his *Lamentations and Canonical Obedience* together; and now he ſays *he's obliged to thoſe he calls his Enemies, for giving him the opportunity to tell the World, that he repents of it.*

The other matters narrated in that Letter, and in the Book to which it is annexed, are only ſuch as will at firſt view appear deſigned on purpoſe to diſguiſe and ſmother evident Truths, to extol and

and magnifie themſelves and their Party, as very Innocent, Godly, and Candid Men; and to reproach and condemn all others as Perjured Liars and Slanderers; to all which, as they neither need nor deſerve any particular anſwer, ſo I hope no body ſhall ever vouchſafe them the honour of it, and if they do, I wiſh it may have the good effect of opening ſome mens Eyes.

But there is no Book ſo much admir'd by the whole Party as *Samuel Rutherford*'s Letters, there one may ſee the genuine ſtile of theſe new Goſpellers, the whole Book is uniform, all of a piece, and ſpeaks out in their own Dialect the Spirit of *Scots Presbyterians*, therefore I ſhall here ſet down ſome paſſages of it.

Epiſt. 1. *To Mr* Robert Cunningham, *he ſays*, Let us be faithful to him that can ride through Hell and Death upon a Windle-ſtraw, and his Horſe never ſtumble.

Epiſt. 2. *To his Pariſhioners.* Chriſt ſought his black Wife through Pain, Fire, Shame, and the Grave, and ſwimm'd the Salt Sea for her; and ſhe then conſented and ſaid, even ſo I take him.

Ibid. Every man hath Converſion and the New-birth, but it's not leel * come by, they had never a ſick Night for Sin; when they go to take out their Faith, they take out a fair nothing, or as we uſe to ſpeak, a Bleaſſum *.

* *Honeſtly come by.*

* *A Sham.*

Epiſt. 3. *To the Profeſſors of Chriſt in* Ireland. It will be asked at every one of us, on what terms we here brook Chriſt, for we have ſitten long Meal * free: we found Chriſt without a wet Foot, and he and his Goſpel came upon ſmall charges to our Doors, but now we muſt wet our Feet to ſeek him. *Ibid.* Chriſt will not bring before Sun and Moon all the Infirmities of his Wife. It is the modeſty of Marriage-Anger, or Husband-wrath, that our ſweet Lord Jeſus will not come with Chiding in the Streets, to let all the World hear what is betwixt him and us. *Ibid.* O that I had my fill of his Love, but I know ill Manners make an uncouth and ſtrange Bridegroom.

* *Rent.*

Epiſt. 5. *To my Lady* Kenmure. Madam, why ſhould I ſmother Chriſt's honeſty? he looked * framed and uncouth-like upon me when I came firſt here, but I believe himſelf better than his looks, I ſhall not again quarrel with Chriſt for a * Gloom: now he hath taken the Mask off his Face, and ſaith, Kiſs thy fill. *Ibid.* It's little to talk of Chriſt by the Book and Tongue, but to come nigh Chriſt and hauſs * him, and embrace him is another thing.

* *Strange.*

* *Frown.*

* *Hugg.*

Epiſt. 11. *To the Vicount of* Kenmure. I deſpair that ever I ſhould win * to the far end of Chriſt's Love, there are ſo many

* *Get.*

plies in it; I wonder what he meant, to put such a Slave at the Board-head, at his own Elbow. Ah! that I should lay my black Mouth to such a fair, fair, fair Face as Christ's; he got neither bud nor hire of me, it cost me nothing.

Epist. 12. *To my Lady* Kenmure. If there were buying, and selling, and blocking for as good again betwixt Christ and us, then Free-grace might go play it self, and a Saviour might sing dumb, and Christ go and sleep.

Epist. 14. *To* John Gordon *of* Gordoness. Many a sweet, sweet, soft Kiss, many a perfumed well smell'd Kiss, and Embracement have I receiv'd of my Royal Master. *Ibid.* And now, whoever they be that have returned to their old vomit (*Prelacy*) since my departure, I bind upon their Back, in my Master's Name and Authority, the long, lasting, weighty Vengeance and Curse of God; in the Lord's Name I give them a doom of black and unmixed pure Wrath, which my Master shall ratify, except they timeously repent and turn to the Lord.

Epist. 15. *To my Lady* Boyd. Christ delighteth to take up fallen Bairns, and to mend broken Bones; he is content that ye lay broken Arms and Legs on his Knee, that he may spelk them. *Ibid.* I
* *Dish.* think shame of the Board-head, and the first Mess *, and the Royal King's Dining-hall; and that my black hand should come on such a Ruler's Table. *Ibid.* I know he hath other things to do than to play with me, and trinle an Apple with me.

Epist. 17. *To my Lord* Lowdon. You come out to the Streets with Christ on your Forehead, when many are ashamed of him, and hide him under their Cloaks as if he were a stoln Christ.

* *Accounts.* *Epist.* 19. *To Mr.* Huge Mc Kel. O how many black Counts * have Christ and I rounded over together? O how fat a Portion hath he given to an hungry Soul? I had rather have Christ's four hours, than have Dinner and Supper both in one from any other.

Epist. 20. *To my Lady* Boyd. I see now a Sufferer for Christ will be holden at the Door as well as another poor Sinner, and will be fain to eat with the Bairns, and to take the By-board, and glad so.

Epist. 21. *To Mr.* David Dickson. I cannot get a House in *Aberdeen* wherein to leave *Drink-silver* in my Master's Name, save one only; there is no sale for Christ in the *North*, he is like to lie long on my Hand, e're any accept him.

Epist. 27. *To Mr.* Matthew Mowat. If I had Vessels I might
* *Rent.* fill them, but my old riven * holely and running-out dish, ever when I am at the Well, can but bring little away. Alas, I have skail'd

skail'd * more of God's Grace than I have brought with me. *Ibid.* I had not so much free Gear † when I came to Christ's Camp as to buy a Sword, I wonder that Christ should not laugh at such a Souldier. * *Spirit.* † *Goods.*

Epist. 27. *To* Earlston Younger. I have seen the Devil as it were dead and buried, and yet rise again, and be a worse Devil than ever he was; therefore, Brother, beware of a green young Devil that hath never been buried; the Devil in his Flower is much to be feared: Better yoak * with an old Gray-hair'd, withered, dry Devil, *&c.* The Saints in Heaven are nothing but Christ's forborn, beggerly Dyvars *, a pack of redeem'd Sinners. All Christ's good Bairns go to Heaven with a broken Brow, and a crooked Leg. *Ibid.* It's a hard matter for a poor hungry Man to win * his Meat upon hidden Christ, for then the Key of his Pantry Door is a seeking, and cannot be had, but hunger must break through Iron-Locks: I bemoan not them that can make a dinn * and all the Fields adoe, for a lost Saviour; yet must let him hear it, to say so, on both sides of his Head, when he hideth himself it standeth you hard to want Christ; and therefore that which idle onwaiting cannot do, misnurtered * crying and knocking will do; Christ will not dance to your daft Spring *. *Ibid.* At our first Conversion the Lord putteth the Meat in young Bairns Mouths with his own hand. We love always to have the Pap put in our Mouth. *Ibid.* If my Creditor Christ would take from me what he hath lent, I would not long keep the Causey. I think it Manhood to play the Coward, and jouke * in the lee side of Christ, and thus I am saved. *Ibid.* I complain when Christ cometh, he cometh always to fetch Fire, he is ever in haste, he may not tarry, and poor I (a beggarly Dyvar) get but a standing Visit, and a standing Kiss, and but, *How dost thou?* in the by-going. * *Yoak.* * *Engage.* * *Bankrupt debters.* * *Yearn.* * *Noise.* * *Ill manner'd.* * *Foolish Song.* * *Sculk.*

Epist. 28. *To* Alexander Gordon *of* Knockraig. O if I could be a Bridge over a Water for my Lord Jesus to walk upon and keep his Feet dry. He can make a fair Feast out of a black Devil. *Ibid.* If God were dead, and Christ buried and rotten among Worms, indeed then we might look like dead folks.

Epist. 34. *To* Earltown. I would give him my Bond under my Faith to * frist Heaven a hundred years longer, so being he would lay his holy Face to my sometimes wet Cheeks. * *Give him credite.*

Epist. 35. *To* Marion Mac Naught. Christ, who is your Head, hath win through with his Life, howbeit, not with a whole Skin. Sometimes King Jesus sendeth me out a standing-drink, and whis-

pereth a word through the Wall, and I am well content of kindneſs at the ſecond hand, his bode is ever welcome, but at other times he will be Meſſenger himſelf, and I get the Cup of Salvation out of his own hand, he drinking to me, and we cannot reſt till we be in other's Arms.

Epiſt. 41. *To my Lady* Culroſs. O to be ſnattering and ſwimming over Head and Ears in Chriſt's Love; Bleſſed be my rich Lord Jeſus, who ſendeth not away Beggers from his Houſe with a * toom-diſh.

* *Empty.*

Epiſt. 45. *To* John Keanedy. It doth a Soul good to get a * cuff with the lovely, ſweet, and ſoft hand of Jeſus; what power and ſtrength is in his Love, I am perſwaded it can climb up a ſteep Hill and Hell upon its back, ſhame may confound and fear me once to hold up my black mouth to receive one of Chriſt's undeſerved kiſſes.

* *A Box.*

Ep. 50. To *James Bantie.* The beſt Regenerate have their defilements, and, if I may ſpeak ſo, their * draff-pock that will clog behind them, all their days; if my Lord had not given me his love, I would have fallen through the * Cauſey of *Aberdeen* e're now; but for you that hunger ye ſhall be filled e're you go, there is as much in our Lord's Pantry as will ſatisfie all this Bairns; and as much wine in his Cellar as will quench all their thirſt: I ſhall tell you what ye ſhall do, treat him well, give him the armed Chair, and the * board-head, and make him welcome to the mean portion ye have.

* *Sack full of Grains.*

* *Streets.*

* *Table head.*

Ep. 51. To *John Stuart.* That miſcarried Journey is with child to you of mercy and conſolation, and ſhall bring forth a fair birth, and the Lord ſhall be midwife to the birth. If our Lord ride upon a ſtraw, his Horſe ſhall neither ſtumble nor fall.

Epiſt. 53. To *John Stuart*, Oh if my Lord will make dung of me to fatten and make fertile his own corn-ridges in Mount Zion. *Ibid.* God be pleaſed to take home to his houſe my Harlot-mother.——— O if her Husband would be ſo kind as to go and fetch her out of the Brothel-houſe, and chaſe her lovers to the hills; but there will be ſad days e're it come to that.

Epiſt. 54 To my Lady *Busby.* Wo's me that bits of living Clay dare come out to ruſh hard heads with him, and that my unkind mother this Harlot Kirk, hath given her ſweet * half-marrow ſuch a meeting.

* *Husband.*

Epiſt. 56. To Mr. *Thomas Garvan*, I confidently believe that there is a Bed made for Chriſt and me, and that we ſhall take our fill of love in it. *Epiſt.* 57. My * riven diſh, and running-out veſſel can hold little of Chriſt Jeſus. *Ibid.* It's Chriſt's wiſdom that his Bairns go wet-ſhod and cold-footed to Heaven.

* *Rent.*

Ep. 63.

Ep. 63. To the Earl of *Caſſils*, Many now would go to Heaven the Land-way (for they love not to be Sea-ſick) riding up to Chriſt upon Foot-mantles, and ratling Coaches, and rubbing their Velvet with the Princes of the Land in the higheſt ſeats: If this be the narrow way I quit all skill to the way of Salvation.

Ep. 89. to *John Kennedy*. O that the Courts fenced in the name of the Baſtard Prelates, (their Godfathers, the Popes Bayliffs, Sheriffs) were cried down.—If this had not been I would have * skinked over my part of Paradiſe for a breakfaſt of dead moth-eaten earth. * *Toped over.*

Ep. 92. To Mr. *David Dickſon*. I have been theſe two Sabbaths or three in private taking * inſtruments in the name of God, That my Lord Jeſus and I have kiſſed each other in *Aberdeen*; who can blame Chriſt to take me on behind him, (if I may ſay ſo) on his white Horſe thorow a water, will not a Father take his little * dated *Davie* in his arms, and carry him over a Ditch or Mire; my ſhort legs could not ſtep over this Lair (or ſinking mire) and therefore, *&c.* * *In the hand of a Notary.* * *Fondled Darling.*

Ep. 108. To *Robert Gordon* of *Knoxbrex*. I love to be kiſſed and ſit on Chriſt's knee, but I cannot ſet my feet to the ground, for afflictions bring the cramp upon my faith.

Ep. 118. To *Bathia Aird*. At my firſt entry hither, Chriſt and I agreed not well upon it, now he's content to kiſs my black mouth, to put his hand in mine, and to feed me with as many conſolations as would feed ten hungry ſouls, yet I dare not ſay he is a waſter of comforts.

Ep. 121. To *Robert Gordon* of *Knocksbrek*. Chriſt ſeemeth to leave Heaven (to ſay ſo) and his Court, and to come down to laugh and play and ſport with a * Daſt bairn. I deny nothing that the Mediator will challenge me of, but I turn it all back upon himſelf, let him look his own old * Counts, if he be angry, for he will get no more of me. * *Foolish Child.* * *Accounts.*

Ep. 122. To *Earleſton*. There is a myſtery of love in Chriſt that I never ſaw, O that he would lay by the lap of the covering that is over it, and let my * greening ſoul ſee it; I would break the door and be in upon him, to get my womb full of love. * *Longing.*

Ep. 128. To Mr. *Hugh Henderſon*. Chriſt ſhuffleth up and down in his hands the great Body of Heaven and Earth, and Kirk and Commonwealth are in his hand like a ſtock of Cards, and he dealeth the Play to the Mourners in *Zion*. When Chriſt has ſleeped out his ſleep, and his own are tried, he will ariſe as a ſtrong man after wine, *&c.* If Chriſt bud and grow green, and bloom and bear ſeed again in *Scotland*,

Scotland, and his Father ſend him two Summers again in one year, and bleſs his Crop, O what cauſe have we to rejoyce, *&c.*

* *Hig'e.* *Ep.* 139. To Mr. *John Mein.* I ſee Chriſt will not * prigg with me, nor ſtand upon ſtepping ſtones, but cometh in at the broad ſide without Ceremonies, or making of it nice.

Ep. 141. To the Earl of *Lothian.* If your Lordſhip and others ſhall go on to dive to the loweſt ground and bottom of the Knavery, and perfidious treachery to Chriſt, of the curſed and wretched Prelates, the Antichriſt's firſt-born, and the firſt-fruit of his foul womb, and ſhall deal with our Soveraign, then your Righteouſneſs ſhall break thorough the Clouds, *&c.*

Ep. 142. O for a long Play-day with Chriſt:

* *Pampered.* *Ep.* 145. Mr. *John Ferguſon.* Were it not that I am * dated now and then with pieces of Chriſt's ſweet comforts, I fear I ſhould
* *Breding* have made an ill * browſt of this honourable Croſs.

Ep. 162. To Mr. *Hugh Mc Kell.* I will verily give my Lord Jeſus a free diſcharge of all that I like a fool laid to his charge, and beg
* *Over and above.* him pardon to the * mends. *Ep.* 163. I tremble at the remembrance of a new out-caſt betwixt him and me, but I find Chriſt dare not be long unkind.

Ep. 137. To my Lady *Boyd.* Nothing hath given my faith a greater back-ſet till it crackt again, than my cloſed mouth.

Ep. 139. To *Carletown.* The Lord hath done it, I will not go to Law with Chriſt, for I would gain nothing of that. The Devil is but God's Maſter-fencer, to teach us to handle our arms.

Ep. 198. To Mr. *John Levingſton.* The Devil cannot get it denied but we ſuffer for the apple of Chriſt's eye, his Royal Prerogatives as King and Law-giver; let us not fear, he will have his Goſpel
* *Put to Auction.* once again * roûped in *Scotland*, and the matter go to Vows to ſee who will ſay, Let Chriſt be Crowned King in *Scotland*: It is true Antichriſt ſtirreth his tail, but I love a rumbling and raging Devil in the Kirk, rather than a ſubtil or ſleeping Devil, Chriſt never got a Bride without ſtroke of Sword. *Epiſt.* 200. O Hell were a good cheap price to buy him at.

Ep. 207. A kiſs of Chriſt blown over his ſhoulder, the parings and crumbs of glory under his Table in Heaven; a ſhower like a thin *May* miſt of his love, would make me green, ſappy and joyful.

Ep. 214. Go on as ye have worthily begun in purging of the Lord's Houſe in this Land, and plucking down the Stalls——of Antichriſt's filthy neſt, this wretched Prelacy, and that black Kingdom whoſe wicked aims have ever been and ſtill are to make this fat world, the only

only Compaſs they would have Faith and Religion to ſail by, and to mount up the man of ſin, their God-father the Pope of *Rome*, upon the higheſt ſtair of Chriſt's Throne, and to make a Velvet-church, *&c. Ibid.* Theſe men mind nothing elſe but that by bringing in the Pope's foul tail firſt upon us, their wretched and beggerly Ceremonies; they may thruſt in after them Antichriſt's legs, thighs, and his belly, head and ſhoulders; and then cry down Chriſt and the Goſpel, and up the Merchandize and Wares of the Great Whore. *Ibid.* Chriſt ſhall never be content with this Land, neither ſhall his hot fiery indignation be turned away, ſo long as the Prelate (the man that lay in Antichriſt's foul womb, and the Antichriſt's Lord Bailiff) ſhall ſit Lord Carver in the Lord Jeſus Courts. The Prelate is both the Egg and the Neſt to cleck and bring forth Popery; plead therefore for the pulling down of the Neſt, and cruſhing of the Egg.

All that is meant here by Chriſt, is *Presbyterian* Government.

I ſhall conclude this Section with ſome of their moſt remarkable Principles and Opinions concerning Civil Government.

The *Presbyterians* of late have talk'd much of their Loyalty, but if they have any, it muſt be in contradiction to their Principles: For proof of this I ſhall not trouble you with Citations from Private Men, but appeal to their *Covenants* and *Solemn Leagues*, to their conſtant Doctrin as well as Practice of Reſiſtance; and ſome few Inſtances I muſt not omit, taken from the Acts of their General Aſſemblies, and thoſe Books which have the general Approbation of the Party, in which they expreſs themſelves thus; *Unleſs Men blot out of their Hearts, the Love of Religion, and Cauſe of God, and caſt off all care of their Country, Laws, and Liberties, &c. they muſt now or never appear active* (againſt the King) *each one ſtretching himſelf to, yea, and beyond their Power; it is not time to dally, or go about the Buſineſs by halves; nor to be almoſt, but altogether Zealous:* Curſed is he that doth the Work of the Lord negligently.

Solemn and ſeaſonable warning to all Ranks, Feb. 12. 1645. Seſſ. 18.

In another ſeaſonable and neceſſary warning, dated *July* 27. 1649. *Seſſ.* 27. they ſay; *But if his Majeſty, or any having or pretending Power and Commiſſion from him, ſhall Invade this Kingdom, upon pretext of eſtabliſhing him in the exerciſe of his Royal Power; as it will be a high provocation againſt God to be acceſſory or aſſiſting thereto, ſo it will be a neceſſary Duty to reſiſt and oppoſe the ſame.*

The

* Pag. 86. The Author of the *Hind let loose* * reflecting on these passages, says, *These Fathers could well distinguish betwixt Authority and the Person, and were not so Loyal as now their degenerate Children are Ambitious to shew themselves stupidly stooping to the Shadow thereof, and yet will be called,* The only Assertors of *Presbyterian* Principles.

The Presbytery *hath the Power of making Peace and War, and the Parliament ought not to enter into any War without them; more than* Joshua *did without the consent of* Eliazar.

Any Union or Engagement of the Nation, to defend the King's Person, Honour, or Prerogative, is unlawful, unless allowed by the Presbytery.

The Presbytery *alone knows, and it only can determine, what the Cause of God is; the King and Parliament are not to be complied with, but in Subordination to the Covenant.*

The Presbytery *can Counter-act the Acts of the States of Parliament, and discharge the Subjects from obeying such Acts as are imposed without the consent of the* Presbytery.

Act General Assembly, *Aug.* 3. 1648.

Act and Declaration against the Act of Parliament, *July* 13. 1648.

Act General Assembly, *Aug.* 13. 1650.

Tho' our Saviour told his Disciples, That his Kingdom was not of this World, and that therefore they ought not to fight for him, *yet that Doctrine does not now oblige* Covenanted Christians, *for they may fight without, yea, and against the Consent of the Supream Magistrate for the Cause of God; and a probable capacity to effectuate their Designs, is the Call of God to do it.*

Jus Pop. Preface to the Reader. *Naph. Pag.* 7, 8, 16, 159.

Not only is it necessary to resist the King by force, in defence of the Solemn League and Covenant, *but also to resist King and Parliament, when they pervert the right ways of the Lord, and hinder the Work of Reformation: The crying Sins of the Land which we should confess with sorrow before the Lord, are, That the Graceless Prelates and Curates are not hung up before the Sun, and that Men should be so Godless, as to assist the King in his distress, before he had satisfied the Kirk by publick Penance, for opposing the Work of God in the* Covenant.

Jus Pop. Throughout.

Act General Assembly, *Aug.* 13. 1650.

Acknowledgment of Sins and Engagement to Duties appointed and published, 1648.

And again renewed at *Lesmachago, March* 3. 1688. with Accommodation to the present times.

SECT.

SECT. III.

Containing Notes of the Presbyterian *Sermons taken in Writing from their Mouths.*

AT first I begin with one I heard from *Zetland*, who Preaching on *David* and *Goliah*, he told the Hearers, *Sirs, this* David *was but a little manekine like my beddle* Davie Gaddies there, *but Goliah was a meckle ſtrong fellow, like the Laird of* Quandal *there; this* David *gets a Scrippie and Baggie, that is, a Sling and a Stone in it; he ſlings a Stone into* Goliah's *Face, down falls* Goliah *and* David *above him: After that* David *was made a King; he that was keeping Sheep before, in truth he came very well too, Sirs: Well ſaid,* Davie, *ſee what comes of it, Sirs; after that he commits Adultery with* Uriah: *Nay,* (ſaid the beddal *Davie Gaddies*) *it was but with* Uriah's *Wife, Sir. In Faith, thou art right, it was* Uriah's *Wife, indeed man;* ſaid Mr. *John.*

One *Ker* at his entring into a Church at *Teviotdale*, told the People the Relation that was to be between him and them in theſe following words:

Sirs, I am coming home to be your Shepherd, and you muſt be my Sheep, and the Bible will be my Tar-bottle, for I will mark you with it; (and laying his Hand on the Clark or Precentor's Head) he ſaith, Andrew, *you ſhall be my Dog: The ſorrow a bit of your Dog will I be,* ſaid *Andrew. O* Andrew, *I ſpeak myſtically,* ſaid the Preacher: *Tea, but you ſpeak miſchievouſly,* ſaid *Andrew.*

Mr. *William Guthry* preaching on *Peter*'s Confidence, ſaid, Peter, *Sirs, was as Stalliard a Fellow as ever had cold Iron at his Arſe, and yet a Huſſie with a* * *Rock feared him.*

* *Diſtaff.*

Another preaching againſt Drunkenneſs, told the Hearers, *There were four ſorts of Drunkenneſs.* 1. 'To be drunk like a Sow, tumbling in the Mire like many of this Pariſh. 2. There is to be drunk like a Dog; the Dog fills the Stomach of him, and ſpues all out again, and thou *John Jamiſon* was this way drunk the other day. 3. There is to be drunk like a Gooſe: Of all Drunkenneſs, Sirs, beware of the Drunkenneſs of the Gooſe, for it never reſts, but conſtantly dips the * Gobb of it in the Water; You are all drunk this way, Sirs, I need name none of you. 4. There is to be drunk like a Sheep; the ſilly Sheep ſeldom or never drinks, but ſometimes wets the Mouth of it in the Water, and

* *Beke.*

'riſes up as well as ever; and I my ſelf uſe to be drunk this way, Sirs. 'But now, I ſee (*ſaid he*) two Gentlemen in the Kirk, and Gentle-'men, you are both Strangers to me, but I muſt vindicate my ſelf 'at your hands; I have here the curſedeſt Pariſh that ever God put 'Breath in, for all my preaching againſt Drunkenneſs, they will 'go into a Change-houſe after Sermon, and the firſt thing they'll 'get, is a meckle * cup full of hot Ale, and they will ſay, *I wiſh we 'had the Miniſter in the midſt of it*: Now, Gentlemen, judge ye how I 'am rewarded for my good Preaching. After Sermon the Clerk gives him up the name of a Fornicatrix, whoſe name was *Ann Cantly*; *Here is* (ſaith he) *one upon the Stool of Repentance, they call her* Cantly, *ſhe ſaith her ſelf ſhe is an honeſt Woman, but I trow Scantly.*

* *Large diſh.*

Mr. *John Levingſtone* in *Ancrum*, once giving the Sacrament of the Lord's Supper, ſaid to his Hearers, *Now, Sirs, you may take Chriſt piping hot*; and finding a Woman longſome in taking the Bread out of his Hand, he ſays, *Woman, if you take not Chriſt, take the* * *meikle Devil then.*

* *Great.*

One *John Simple*, a very Zealous Preacher among them, uſed to perſonate and act Sermons in the old Monkiſh Stile ſpoken of *Sect.* 1. § 16. At a certain time he preached upon that Debate, *Whether a Man be Juſtified by Faith or by Works*, and acted it after this manner. 'Sirs, this is a very great Debate, but who is that 'looking in at the Door, with his red Cap? follow your look, Sir; 'it is very ill manners to be looking in, but what's your name? *Ro-'bert Bellarmine*: *Bellarmine, ſaith he*, Whether is a man juſtified by 'Faith or by Works? He is juſtified by Works: Stand thou there 'man. But what is he, that honeſt-like-man ſtanding in the Floor 'with the long Beard, and *Geneva* * Coul? a very honeſt-like-man, 'draw near; What's your name, Sir? My name is *John Calvin*. 'Calvin, honeſt *Calvin*, Whether is a man juſtified by Faith or by 'Works? He is juſtified by Faith. Very well *John*, thy Leg to my 'Leg and we ſhall * hough down *Bellarmine* even now.

* *Hood.*

* *Trip.*

Another time Preaching on the day of Judgment, he told them, 'Sirs, this will be a terrible day, we'll all be there, and in the 'throng I *John Simple* will be, and all of you will ſtand at my back; 'Chriſt will look to me, and he will ſay, Who is that ſtanding there? 'I'll ſay again, yea even as ye * ken'd not Lord: he'll ſay, I know 'thou's honeſt *John Simple*; draw near, *John*; now *John*, what good 'ſervice have you done to me on Earth? I have brought hither a 'company of Blew Bonnets for you, Lord: Blew Bonnets, *John*, what 'is become of the brave Hats, the Silks, and the Satins, *John*? I'll 'tell,

* *Knew not.*

'tell, I know no Lord, they went a * Gate of their own: Well, * A Course.
'honeſt *John*, thou and thy blew Bonnets are welcome to me, come
'to my right hand, and let the Devil take the Hats, the Silks, and
'the Sattins.

This *John* was ordinarily called *Fitch-cape* and *Claw-poll*, becauſe in the time of Preaching or Praying he uſed to claw his Head, and rub his Callet. At a certain time he was called to preach in a Neighbouring Church, and his Preface was in theſe words:

'Sirs, I know what you will be ſaying among your ſelves the day, 'ye will ſay, Here is *Fitch-cape* come to preach to us the day; but 'as the Lord lives, I had a great deal of do e'rell could come to 'you, for by the way I met the Devil, he ſaid to me, What now 'Fitch cape, whither are you going? I am going, *ſaid I*, to preach 'to the People of God. People of God! *ſaid the* * *foul thief*, they * Naſty.
'are my People. They are not yours, thou foul thief, *ſaid I*. They are 'mine, *Claw-poll, ſaid he again to me*; ſo the foul thief and I * tugg'd, * Pulled
'rugg'd, and riv'd at one another, and at laſt I got you out of his and haled.
'* Clooks: Now here is the good that *Fitch-cape* hath done to you; * Clutches
'now that ye may be kept out of his Gripes, let us pray.

Another, Lecturing on the firſt of *Job*, ſaid, *Sirs, I will tell you this Story very plainly.*

The Devil comes to God one day, God ſaid, What now Deel, thou foul thief, whither are you going? I am going up and down now, Lord you have put me away from you now, I muſt even do for my ſelf now. Well, well, Deel (ſays God) *all the World kens that it is your fault; but do not you know that I have an honeſt Servant they call* Job? *Is not he an honeſt Man, Deel? Sorrow to his thank*, ſays the Deel, *you make his Cup ſt and full even, you make his Pot play well, but give him a* * *cuff*, * Sound
I'll hazard he'll be as ill as I am called. Go, Deel (ſays God) *I'll yoke* bang.
his Honeſty with you: Eell * *his Cows, worry his Sheep, do all the miſ-* * Kill.
chief ye can, but for the very Saul of you, touch not a hair of his Tail.

Mr. *Robert Blair*, that famous *Presbyterian* Preacher at St. *Andrews*, was very much thought of for his familiar way of Preaching. He preached often againſt the obſervation of *Chriſtmaſs*, and once in this *Scotch* jingle; *You will ſay, Sirs, Good old* * *Youle-day*; *I'll tell* * Chriſt-
you, Good old Fool-day: You will ſay, It is a brave Haly-day; *I tell* maſs.
you, it is a brave Belly-day: You will ſay, theſe are * *bonny Formalities*; * Gay.
but I tell you, they are bonny Fartalities.

Another enveighing againſt the Vanity and Gaddineſs of Women, ſpake thus; *Behold the Vanity of Women, look to them, you'll ſee, firſt a Sattin Petticoat; lift that, there is a Tabby Petticoat; lift that, there*

† *Smock.* *is a Flanning Petticoat; lift that, there is a Holland* † *Smarck; lift that and there you will see what they ought not to be proud of, that's no very cleanly spectacle;* Eve (said he) *was never so vain, she sought no covering but Fig-leaves.*

Mr. *Simple* (whom I named before) told, *That* Samson *was the greatest fool that ever was born, for he revealed his Secrets to a Daft* * *hussie.* Samson, *you may well call him* Fool Thomson, *for of all the* * John Thomson's *men that ever was, he was the foolest.*

* *Foolish Wench.*

**Hen-peckt men.* I have a Sermon of theirs, written from the Preachers Mouth by one of their own *Zealots*, whereof this is one passage, 'Jacob began to wrestle with God, an able hand forsooth; I Sirs, but he had 'a good Second, that was *Faith*; *Faith* and God gave two or three 'touses together; at last God * Dings down Faith on its bottom; 'Faith gets up to his Heels, and says, Well, God, is this your 'Promise to me? I trow I have a Ticket in my Pocket here; *Faith* 'brings out the Ticket, and stops it in God's hand, and said, Now 'God! is not this your own Write? deny your own Hand-write if 'you dare? Are these the Promises you gave me? Look how you 'guide me when I come to you. God reads the Ticket, and said, 'Well, well, *Faith*, I remember I gave you such a Promise, good 'sooth *Faith*, if you had been another, thou should get all the Bones 'in thy Skin broken.

* *Beats.*

Mr. *John Welsh*, a Man of great esteem among their Vulgar, once preaching on these words of *Joshua*, *As for me and my House we will serve the Lord*, &c. had this Preface:

'You think, Sirs, that I am come here to preach the old Jock-'trot Faith and Repentance to you; not I, indeed: what think 'you then I am come to preach? I come to preach a bro-'ken Covenant; Who brake it? Even the Devils Lairds, his Bi-'shops and his Curates; and the Deel, Deel, will get them all 'at last: I know some of you are come out of Curiosity to hear 'what the Whigs will say. Who is a Whig, Sirs? One that will 'not Swear, nor Curse, nor Bann, there a Whig to you: But you 'are welcome, Sirs, that come out of Curiosity; you may get good 'e're ye go back again. I'll give you an Instance of it, There was 'Zaccheus, a Man of a low stature; that is, a little * droichy body, 'and a Publican; that is, he was one of the Excise-men; he 'went out of Curiosity to see Christ, and because he was little, he 'went up a Tree: Do you think, Sirs, he went to * harry a Pyet's 'Nest? No, he went to see Christ; Christ looks up, and says, 'Zaccheus, thou'rt always proving pratticks, thou'rt no Bairn 'now;

* *Dwarfie.*

* *Rifle a Magpies-Nest.*

'now; go home, go home, and make ready my Dinner; I'll be 'with you this day at Noon. After that, Sirs, this little *Zac-* 'cheus began to say his Prayers Evening and Morning, as honeſt 'old *Joſhua* did in my Text: *As for me and my Houſe*, &c. as if he 'had ſaid, Go you to the Devil and you will, and I and my Houſe 'will ſay our Prayers, Sirs, as *Zaccheus* and the reſt of the Apoſtles 'did.

Another time preaching in *Eaſt Lotham*, he told them the great danger of hearing the Curates, in theſe words;

Sirs, if ever you hear theſe Rogues, you will cry out at the day of Judgment, O Arthur-ſeat fall upon us, O *Pentland-Hills* fall upon us: *The Graſs and the Corn that you ſee growing there, will be a Witneſs againſt you; yea, and that Cows Horns paſſing by, will be a Witneſs againſt you.*

Another Preaching about God's ſending *Jonah* to *Nineveh*, acted it thus, did you never hear tell of a good God, and a * cappet Prophet, *Sirs?* The good God ſaid, *Jonah*, now billy *Jonah*, wilt thou go to *Nineveh* for † ald lang ſyne; The Deel be on my feet then ſaid *Jonah:* O *Jonah* ſaid the good God, be not ill natured, they are my people. What care I for you or your people either, ſaid the cappet Prophet; wherefore ſhall I go to be made a lyar in my face, I know thou will have mercy on that people: Alas, alas, we † bide not the tenth part of that bidding; yet when we come to you, I fear we'l find you like *Ephraim*, a Cake unturn'd, that is, it's ſtonehard on one ſide *, and ‖ ſkitter-raw on the other.

* *Petriſh.*
† *Old kindneſs.*
† *Wait not.*
* *Intreating.*
‖ *Thin Dung of young Children.*

Another Preaching in the Weſt, near a Mountain called *Tintock*, cried out in a loud voice thus, What think you, *Sirs*, would the Curates do with Chriſt if they had him? they would e'en take him up to *Tintock* top, cut off his head, and hurle his head down the hill, and laugh at it.

Another in the South of *Teviotdale* in his Sermon ſaid, Our Neighbour Nation will ſay of us, poor *Scotland*, beggarly *Scotland*, ſcabbed *Scotland*, louſie *Scotland*, yea, but Covenanted *Scotland*; that makes amends for all.

One Preaching againſt Biſhops, expreſſed himſelf thus, *Sirs*, at the day of Judgment Chriſt will call the Prelates, and he will call one of the falſeſt Knaves firſt, and ſay, Come hither, Sirrah, he will not call my Lord, do you remember how you put out † ſike a ſweet Saint of mine upon ſuch and ſuch a day? Sirrah, do you mind how you perſecuted one of my precious Saints that was Preaching my Word: Come, come, Sirrah, ſtand there at my left hand, thou and the Devil ſhall together even now.

† *Such.*

There

There is nothing more ordinary among the Generality of their Preachers, than to tell that Christ did not set his foot in *Scotland* this eight and twenty years; or this, I brought a stranger to you now, and a very great stranger indeed, this many a year; would you know who it is; it is Christ, Sirs, † hadd him fast then, for if once he get out of *Scotland* again, it's like he'l never return.

† *Hold.*

It is very well known in *Perthshire*, that one of their Rabbies Preaching at St. *Johnstone*, or thereabout, a little before the Battel of *Killiecrankie*, upon these words, *Resist the Devil and he will flie from you*; he begins very gravely after this manner, (*Humph*) my beloved, you are all here the day even for the fashions cause, but wot ye who is amongst you the day? even the meikle horned Devil, tho you cannot see him, yet I do: I see him, Sirs, by the eye of faith; but you'l say, now that we have him here, what shall we do with him, Sirs, (*Humph*) what way will ye destroy him, some of you will say we will hang him; ha, ha, my beloved, there are not so many tows in all the Parish as hung him; besides, he's as light as a feather. What then will ye do with him? for he will not hang. Then some of you will say, we will drown him. (Humph) my beloved, there is too much cork in his Arse, he's as souple as an Eel, he will not sink. Others of you will say we will burn him, Na, na, Sirs, ye may scald your selves, but ye cannot burn him, for all the fire in Hell could never yet singe a hair on his tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it; what way will this be, Sirs? we shall even shoot him. Wherewith shall we shoot him? We shall shoot him with the Bible. Now, Sirs, I shall shoot him presently, so (presenting the Bible as Soldiers do their Musquet) he crys out, *Touff, Touff, Touff*. Now he is shot, there lies the foul thief as dead as a Haron.

Some Eye-witnesses report of another that was to give the Sacrament of the Lord's Supper, such as they can give, and having got into the Pulpit, he looks about him, and says, Sirs, I miss some body here to day, I miss Christ here the day, but he promised to be here the day, I think he will be as good as his word; however I will go out and see if he be coming; he at this went out of the Pulpit; and staying out some little time, he comes in and tells them, Now, Sirs, Christ is coming, I saw him on his white Horse coming to you: Now what entertainment will you give him? I will tell you, Sirs, Will ye get among you all but † one Pint of Faith, a Gill of Grace, and a * Mutchkine of Sanctification, and this will make a good morning draught for him.

† *Two English Quarts.*
* *English Pint.*

In

In the *Mers* there was a Communion given lately, and as it is ordinary, there is a Diſcourſe for every Table, one of the Preachers that's moſt cried up for his Eloquence, ſaid, You that are Wives ye will be ſaying ordinarily when ye meet, Cummer, have ye ſpun your Yarn yet? But alas, I fear there are few of you that have ſpun a Wedding-garment for Chriſt the day. But Chriſt will be among you and ſee who is his well busked Bride, he'l ſay to them that have not on their Wedding-garment. Is that naſty Slut there my Bride? ſhame and lack fall that Bride: Go naſty Slut, † ſway'd away to Hell. † *Haſte.*

It is ordinary among ſome Plebeians in the South of *Scotland*, to go about from door to door upon New-years Eve, crying *Hagmane*, a corrupted word from the *Greek* αγια μηνη, which ſignifies the Holy Month. *John Dickſon* holding forth againſt this Cuſtom once in a Sermon at *Kelſo*, ſays, Sirs, do ye know what *Hagmane* ſignifies? It is the Devil be in the houſe; that's the meaning of its *Hebrew* Original.

Another time he told his Hearers what an Idolatrous Church the *Engliſh* Church is, for lay two Eggs in a Diſh, and the one is not ſo like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a Miniſter that went purpoſely to hear this man, and declared upon his real truth, that he held out a nonſenſick rhapſody for an hour and an half time on the third of *Matth. This is my beloved Son in whom I am well pleaſed*: All *the Graces of the Spirit* (ſaid he) *are myſterious, faith is a myſtery, there is a faith that is not ſaving, but that's no myſtery; I believe if I ſhould ask any of you whether or no ye believe the words that I read to you, you will all ſay* (Humf) *we all believe that. Sirs, the Devil does more, and yet he is not ſaved, nor like to be in haſte. This is a paſſage of our Saviour's Tranſmigration, Sirs,* (ſays he) *It tells how our bleſſed Saviour was reform'd like an Angel of Light, when his Diſciples ſaw that Glorious ſight, they were all like a Country man that had never taſted outlandiſh wine before, the wine runs up into his head, and makes him dizzie; ſo the Diſciples were dizzie, the* 17. *v.* They knew not what they ſaid; *that is they were dizzie. From the words we learn this note of Doctrine, That Chriſt he is lovely, O he is lovely, O he is lovely, Firſt as he is the Son of God,* 8. Prov. *v.* 15. By me Kings reign and Princes decree Juſtice: *That is lovely Chriſt hath authority over all the Kings of the world: The Great* Turk *can do nothing without him. The meikle Deel and the black Pape can do nothing without him. There were a pack of Deels limbs a year or two ago here, and they thought forſooth all would!*

would be their own, and now lovely Christ in his Providential Providence is like to disappoint them all, and who kens but they'l come begging Pease and Pottage at ours doors yet.

Christ is lovely as he is Mediator, cut him all in pieces from head to foot, every bit of him is lovely. They'l tell you now the young Prince is banished Britain, *but I'le tell you of a young Prince that has been banished* Britain *these* 28 *years by the incoming of the perjur'd Prelates and drunken Curates; lovely Christ is that young Prince, and now he is like to come back again to get his Crown: O take him now, now when he is coming with a whip in his hand to scourge out the cursed Curates,* &c. This was preached in the Parish of *Smallum* in *Teviotdale*, and the effect of this Preaching followed the next Sabbath, for the rabble came and pulled the Minister out of his Pulpit in the time of his Sermon.

One Mr. *Thomas Ramsay* in *Mordington* within the Shire of *Berwick*, said in a Sermon upon the foolishness of Preaching, these words: *There are two sorts of Preaching, Sirs, there's a Gentlemanny Preaching and a common manny Preaching; for Gentlemanny Preaching they'l feed you up with peny whistles, or* * Nigg-nayes-bonny wallies: At which he perceived one of the Commons laugh. He points out to him, and said, *Man, do not thou think to* * *gull one of God's Ministers that way, lift up your Bonnet off your face, think no shame of your shape.*

* *Childrens Toyes and Rattles.*

* *To Flout.*

I tell you, Sirs, there is gentlemany Preaching and commonmany Preaching. I will give you commonmany Preaching, Sirs, I will give you milk-pottage, and this will make you bony fat and lusty in your journey to heaven. Ye † *ken Sirs, ye ken, to my great grief, I may say ye ken no: But I tell you there is Gentlemany preaching, and a commonmany preaching. There are three sorts of men that despise commonmany preaching, first the Politician. 2. The Gallant. 3. The Ignorant man.*

† *Know.*

First, for the Politician he will go twenty miles to hear a Gentlemanny preaching, what cares he for commonmany preaching? 2ly, for the Gallant give him a glass of wine to drink, and give him a Lady to kiss, and what cares he for preaching? 3ly, For the ignorant man give him a † *cogfull of* † *Brose to his belly, and a pair of* * *Breeks to his arse, what cares he for preaching.* A little thereafter he saw a little child looking to and fro, he said, *Sit still little Rogue, else I'le cut a lug out of your head, Sirrah. O the glorious days of the Gospel, the very* † *wie-ones, were then so serious that they would* * *rugg Christ out of my heart, but now they are all baudy faced, they look as if the Curates and their Mothers were* † *over great.*

‡ *Deep Dish.*

* *A Strong Porrage.*

§ *Breeches.*

* *Little Children.*

† *Pull.*

* *Too familiar.*

This was written from his own mouth, by a person that is ready to declare the verity of it, were he to die just after.

Mr.

Mr. *John Veach* in *Wool ſtruthers* in a Nonſenſical and incoherent Diſcourſe, at the opening up of a *Presbyterian* Synod at *Jedburgh*, ſaid, 'That one duty of Miniſters was not to preach cloſe and neat Diſ-'courſes; his reaſon was this, Men uſe not to bring the Spits and 'the Racs to the Table, when they bring the meat to it.

There are many in *Edinburgh* who heard Mr. *James Kirkton* in a Sermon concerning *Joſeph* and *Mary*, ſay, 'The firſt night, ſaith he, 'that they met together, he laid his hand on her belly, and 'found her with † Bairn: The honeſt man turn'd very angry, and † *Child.* 'would have put her away, as any of us all would have done, had 'we met with the like; and who is it that ever would ſuſpect that 'the Holy Ghoſt ſhould have another man's wife?

Another time he told his Hearers, 'That they might make a Leſ-'ſon out of every thing that occurred to ſenſe; you may, ſaith he, 'get a good Leſſon out of a Gooſe-turd, for it is black at the bot-'tom, green in the middle, and white at the top: The blackneſs at 'the bottom let's us ſee the blackneſs of Hell; the greenneſs in the 'middle lets us ſee the vanity of the world; and the whiteneſs in 'the top lets us ſee the joys of Heaven: And this good Leſſon (Sirs) 'ye will find in a good turd. Now, Sirs, I would have you pray to 'him that ſits upon the white-end to keep you from a black end.

One Mr. *John Hepburn*, Lecturing on the ſecond Pſalm, told, 'That 'there was a Dialogue betwixt the Father and the Son in Heaven, 'the Son ſaid, Father will you give me my portion now? Your por-'tion, Son, ſaid the Father, indeed ſhall you, thou haſt been a dutie-'ful Son to me, thou never angered me in thy days; What portion 'will you have, Son? Will you give me poor *Scotland*, ſaith the Son? 'Scotland, ſaid the Father, truly thou ſhalt get poor *Scotland*. And he proved that it was *Scotland* he ſought, from the 8. *ver. I ſhall give 'thee the outmoſt parts of the earth for a poſſeſſion.* Now, Sirs, *Scotland* 'is the outmoſt part of the earth, and therefore it was given to the 'Son for a Patrimony.

One Mr. *Moſman* in *Newbotle*, paſt this Complement upon himſelf in a Sermon, 'All the world knows that I am a learned man, a ju-'dicious man, and a man that can clear the Scriptures well; but 'there are ſome in the Pariſh that have not ſuch thoughts for me; as 'for them I pity them, for they muſt be very ſilly. At that time he was preaching againſt taking God's name in vain, he told, 'O Sirs, 'this is a very great ſin, for my own part I rather ſteal all the horn-'ed † nout in the Pariſh, before I took God's name in vain once. † *Neat or Cattle.*

One Mr. *Robert Steidman* in *Caridden*, told once, that the people of 'God had many doubts about their Election, for proof of this, ſee '(ſays he) the 2. *Cant.* v. 16. *My beloved is mine, and I am his.*

Another time he told, 'That the best of God's Saints have a lit-
'tle tincture of Atheism for a plain proof of this you may see,
'says he, *Psal.* 14. 1. *The fool hath said in his heart that there is no God.*

Another time he tells, 'That Christ was not proud nor Lordly,
'for he rode upon an Ass, which is a † laigh beast, and wherefore
'think ye did he this? It was, Sirs, for the conveniency of the old
'Wives that followed him, that he might * kuttle in the Gospel in
'their ears as he went along.

† *Low.*

* *Whisper.*

One Mr. *Murray*, marrying a couple, called the man, *The Head, and the woman the Tail: In the name of God then*, says he, *I joyn Head and Tail together, Sirs, let no man ever separate them.*

The same person preaching at *Haddan*, said, *Christ is a great stranger to you these* 28 *years, but I have brought him to you the day, Sirs, and if ye will have him, I will take him with* † *horning and caption for you.*

‖ *Letters of Arrestment.*

One Mr. *Shields*, preaching at *Borthwick*, said, *Many had Religion the day, but would have none the morn, their Religion was soon gone like a womans virginity.*

One *Wedderburn*, preaching in *Irvin*, said, *Lord, we have over* * *foul feet to come so far benn as Heaven, but yet as broken a Ship has come to land.*

* *Nesty.*

Mr. *Rutherford* preaching at *Jedburgh*, said, *These* 28 *years the grass is grown long betwixt* Jedburgh *and Heaven.*

Mr. *William Stuart* preaching lately in *Forres* upon these words, *Our God is a consuming fire*, said, 'Sirs, I will explain these words in a
'very homely manner, There was a Godly man of my acquaintance,
'Sirs, he had a young Bairn that was dying, and he comes to him and
said, *Sandy*, now my Cockie, believe in God now, for ye will not
'live long: No, no, said the Bairn, I will not believe in God, for
'God is a Boo, but I will believe in Christ, for he is sweet, Dady, and
'he is good. Now ye may by this see, Sirs, that God without Christ
'is a Boo. Boo is a word that's used in the North of *Scotland* to frighten crying Children.

Mr. *William Veitch* preaching in *Linton* in *Teviotdale*, said, 'Our
'Bishops thought they were very secure this long time:

Like Willie Wilkie Wastel, *A the Dogs in the Town*
I am in my Castle, *Dare not ding me down.*

'Yea but there is a doggie in Heaven that has dung them all down.

† *Absconding.*

* *Twopence Halfpenny.*

† *All's not well.*

* *Mischief doing.*

Another preaching of the Dialogue betwixt God and *Adam* after his Fall. 'Adam (said he) went to hide himself, God comes to
'him, and said, where art thou, man? I am † courring here, Lord:
'I'le hazard * twa and a plack, saith God, there is a † *whap in the Kape*
'*Ede*, has thou been at * Barne-breaking *Ede*, come out of thy holes
'and thy bores here *Ede.*

Mr. *James Kirkton* told several times in his Sermons at *Edenling*,
'That

'That the Devil had his Kirk-Government as well as God, and would ye ken what a Government it is, indeed it is a *Presbyterian* Government, 'for he has his Miniſter and his Ruling Elder; his Miniſter is the Pope, 'and his Ruling-Elder is the King of *France*.

The ſame man once ſpeaking of the Evils of the tongue, ſaid, 'Your 'tongues, Sirs, are as foul as a dog's tongue when he licks † Skitter, be- 'fore God it's true: But do not take this out of the Houſe with you, Sirs. † *Thin Dung.*

Mr. *Matthew Selkirk* preaching againſt keeping of days, ſaid, 'They that 'keep † Yule-day, Sirs, deny that Chriſt came in the fleſh, and are rank *Jews*; * *Chriſt-* '& they keep that day in commemoration of *J. Ceſar* the chief of the *Jews*. *maſs.*

Mr. *Hugh Kennedy* Moderator of the General Aſſembly, being about to Chriſten a Child in the Colledg-Kirk, looked about him, and ſaid, 'Look 'Sirs, and ſee the Devil painted in that Bairns face, but we ſhall do the 'beſt we can to conjure him out. I ſhall ſhortly nail his lug to Chriſt's 'trone, till from a Calf he grow up to an Ox to draw in Chriſt's Plow.

Mr. *Arskine* in the Tron-Church, ſaid, That the work of the Lord is 'like to be ruin'd, for there are two ſorts of people that have taken their 'hands from the work of the Lord. Firſt, the Malignants that never laid 'their hands to it. 2*ly*, The Court-party: but you Laſſes and Lads put 'your ſhoulders to that work, take a good lift of it, for it will not break 'your backs; and ye can never uſe your backs in a better work.

One Mr. *Robert Gourly* preaching on the Woman of *Canaan*, how our 'Saviour called her a Dog, told, Sirs, ſome of you may think that our 'Saviour ſpake very improperly, for he ſhould have called her a Bitch; 'but to this I anſwer, a Dog is the Maſculine or Feminine Gender, there 'is a He-dog and a She-dog. But you will ask why did he miſcall the 'poor Woman, and call her a Dog? There are God's Dogs and the De- 'vils Dogs, ſhe was God's Dog, not the Devil's Dog.

Mr. *Sheilds* in a Sermon at *Aberdeen*, told the people, the only way to hold 'a faſt † grip of Chriſt, was to entertain him with three Liquors in † *Hold.* 'three ſundry * Bickers, you muſt have a pint of hope, three pints of * *Wooden* 'faith, and nine pints of hot, hot, hot burning zeal. *Cups.*

One Mr. *Strange* preaching on *Act.* 2, 37, 38, before ſeveral Ladies of the beſt Quality of our Kingdom, *They were pricked at their hearts*, ſaid, 'Some of you are come hither the day to get a prick, I fear few of you 'have gotten a prick, but ſome of you may get a prick within a ſhort 'time. And ſeeing ſome laugh, he ſaid, Do not miſtake me, Sirs, It is not 'a natural prick I mean, but a prick at the heart. I mean not the pricks 'of the fleſh, but the pricks of the ſpirit, the ſweet prick of Conſcience.

One Mr. *James Wilſon* now in *Kirkmeddon* in *Galloway*, told, 'That 'Faith had wonderful effects, *For by faith* Noah *ſaw the deluge before it* 'came. But I will tell you a far more wonderful effect of Faith than † *Two* 'that, *John the Baptiſt* ſaw Chriſt through † two wymbs, was not that a *Wombs.* 'clear-ey'd little one, Sirs?

One Mr. *Melvin* being sent by the Presbytery to the Parish of *Monzie* in *Strathern*, to prepare the people by a Sermon for receiving a *Presbyterian* Minister in the place of Mr. *Drummond*, a person of great Learning, who was deprived at the false suggestions of a Weaver in that Parish, (whom he saved from the Gibbet in King *Charles* 2d's time) the said Mr. *Melvin* Lecturing on this Text, *Touch not mine Anointed, and do my Prophets no harm*, said, *The Kings and the great folks, and the cursed Bishops, forsooth, were seeking to destroy God's own people, but as stark as they were, God is starker, and bad them bide back, bide back*, (pointing with his finger) *this is my folk, they are none of your folks, and so God keeped his own poor people, Sirs, except some few that were hanged; but Oh Sirs, it's a sweet, sweet death to go off the Gallows to God for the holy Covenant. But for these cursed Bishops and Curates, Sirs, that were sending many poor souls to Hell this long time, Sirs, ye see they are now put out, they are put out, yea they are even trampled under our feet.* This is attested by a person that then lived within two miles of the place, and heard him.

Mr. *Areskine* in the *Trone*-Church proposed in a Sermon, *What is the new man?* He made this learned Answer in a Melancholy long tone, *It is the new man.* Mr. *Kirton* lately in the Church he possesses at *Edinburgh*, began his Sermon thus, *Devil take me soul and body.* The people startling at the expression, he anticipates their wonder with this correction, *You think, Sirs, this a strange word in the Pulpit, but you think nothing of it out of Pulpit; but what if the Devil should take many of you when ye utter such Language?* Another time preaching against *Cockupps*, he told, *I have been this year of God preaching against the vanity of Women, yet I see my own Daughter in the Kirk even now have as high a Cockupp as any of you all.* Another time giving the Sacrament of the Lord's Supper in *Drummond*, at the breaking of the Bread, he told the Participants, *Take, eat, Sirs, your Bread is baken.* And that was all the form he used, as one of the Communicants told me the day after.

A *Presbyterian* Preacher in the Parish of *Kilpatrick Easter*, above *Glasgow*, in whose Parish there is one Captain *Sanderson*, a Church of *England* man, who is looked on there by them as a rank Papist, he once went to Church to see their way. The Preacher seeing him in Church, took a † Fourteen out of his Pocket, and held it up before the Congregation, expressing these words, *Here I take instrument in the hand of God, that tho a man be pardoned of all his original and actual sins, yet if he neglect to mind our Fasts he shall never go to Heaven.* The Preacher owns what he said and did. And the Captain desires the thing to be published in his name, he being ready to justifie it upon any occasion.

† *Piece of Money.*

Mr. *William Moncrief*, in Summer last, preaching in the Church of *Largo* in *Fife*, the first thing he pretended to prove, was, *That all his Hearers were Atheists and Reprobates.* And having demonstrated that, as he said, from

that

that *Psalm* on which he lectur'd; He proceeded next to his Sermon on this Text, *NOW is the accepted time, now is the day of Salvation*; on which he said, *The* Jews *had their* Now, *and the Papists had their* Now, *but ah now they have no* Now, *for the Gospel is for ever hid from their Eyes.* Scotland, *poor* Scotland *had a gracious* Now *in the glorious days of the Covenant, when Christ was freely forced upon them; but alas, this Land breaking the Covenant has brought darkness upon it, for many Years last; but yet God has been pleased at last to shine through the Cloud of Prelatical, which is worse than* Egyptian *darkness, and to give us another* Now; *that is, to offer us again his Covenant, and the Foundation of it, his Gospel, for which ye are all heartily to be thankful, for this is your* Now.

And would ye know now how to express your thankfulness, I'll even tell you now, Ye must do it by banishing out of the Covenanted Land, *all the Enemies of God, the Prelates, the Curates, and all their Adherents: Ye must not converse with them, but smite them Hip and Thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of Damnation; for if ye neglect it now, your Now is past for ever: Now, Sirs, ye must not think this strange Doctrine, for I can prove it by plain Scripture, for did not God frequently command his People, to cut off the* Cannanites *Root and Branch; and did not* David *positively hate and curse the Profane and Wicked who were God's Enemies.*

'But ye'll say to me, Sirs, that Christ desired us *to love our Enemies*: 'that's true, indeed, but there's no word of God's Enemies there; mark 'that, Beloved; tho' we love our own Enemies, yet we are bound to 'hate God's Enemies; that is, *all the Enemies of the Covenanted Cause.* This was heard by several Sober and Judicious Persons, who were heartily sorry to hear the Scriptures so basely perverted, who immediately after the Sermon wrote down this Account, sent them to me attested under their Hands.

About two Years ago Mr. *Shields*, who is Chaplain to my Lord *Angus*'s Regiment, being with the said Regiment at the Town of *Perth*, and hearing that the Colonel to an *English* Regiment, which had been in that Town the Week before, had made his Chaplain to read the *English Service* upon the *Sunday* before, in the Church to his Souldiers: *Shields* upon this occasion thought to rail highly against the Church of *England* and its Liturgy; among other things he said, *That there was no difference betwixt the Church of* England *and the Church of* Rome, *but that the one said Mass in English, and the other in Latin; and that upon the matter they were both indeed equally Idolatrous; and ye know, Sirs, that according to God's Law, all Idolaters should be stoned to death; Alas, all the Water in* Tay *will not be able to wash away the filth of that Idolatry, with which the Walls of this Kirk was last* Sunday *defiled; ah, the* Service Book *has pointed and made it smell rank and strong of the old Whore of* Babylon.

*The name of a great River which washes the Walls of that City.

Mr.

Mr. *Kirkton* preaching in his Meeting-house in the *Castle-hill* of *Edinburgh* adduced several instances of the Poverty of the People of God; amongst others, he had this remarkable one, *Brethren*, says he, *Criticks with their* * *trim trams and whytie whaties, may imagine a hundred reasons for* Abraham's *going out of the Land of* Caldea, *but I will tell you what was always my Opinion, I believe* Abraham, *poor man, was forced to run out of the Land of* Judea *for Debt.*

* *Trifles.*

Aother *Sunday*, before several Gentlemen, who told me the Story so soon as they returned from Church, preaching on the *Allsufficiency of God*, he told his hearers, 'That they might make out of God what they 'pleased, Hose, Shoes, Cloaths, Meat and Drink, *&c.* One, says he, 'may have a good Stock, but he cannot get it out of his Friends hands 'when he needs it; he must pursue him first before the * Lords of the 'Session; registrat his Bond, get a charge of Horning, and at last take 'him with Caption; but no man ever needed to registrate God's Bond, 'or take him with Caption, except *Jacob*, who took him once with Caption at the side of a Hill, and he got a broken Leg for his pains.

* *Raise an Action before the Judges, and Arrest him.*

Once in the monthly Fast-day, I heard him my self discourse to this purpose, after he had read his Text, which if I rightly remember, was, *In that day I will not regard their Prayers nor their Tears*, &c. 'In speaking to these words, *says he*, I shall shew you five lost Labours, three 'Opportunities, three Fears, three Woes, three Lamentations, three 'Prophesies, and a word about poor *Scotland*: For the three fears, the 'first is a great fear, and that is, lest this King give us not all our Will. 'The 2d. is a very great fear, and that is, if we should get all our Will, 'I fear we should not make good use of it. The 3d fear is the greatest 'of all, but I must not tell you that fear, Sirs, for fear it should fear 'you all to hear it. All the Town knows that this is true, and that he never preaches but after this ridiculous manner.

I heard one Mr. *Selkirk* in a Sermon he preached in the Church of *Inverask*, say, *Sirs, Drink, Whore, and Debauch, and run* * red wood *through the World; yet, if you have but as much time as take hold of Christ in your last gasp, I shall pawn my Soul for yours.* It may seem incredible, that one who ever heard of Christianity, should have used such an expression; but it made such an impression on the Peoples Minds at that time, that I believe there is hardly one of them who have forgot it to this hour; and consequently, all of them will be ready to vindicate the truth of what I here relate.

* *Stark mad.*

One preaching in *Preston-pans*, upon *Joshua*'s making the Sun to stand still, resolving to make a very learned Discourse, began thus, *Sirs*, says he, *you'll may be, ask me how* Joshua *could make the Sun to stand still? To that I answer, it was by sisting of the motion of* Primum Mobile, *commonly called the* Zodiack-line; *but as to the* Quomodo, *it's no great matter; but that the*

Story

Story was true, we have reason to believe from the Heathen Writers; for it was told by them for a base baudy tale, how Jupiter *made a night as long as two, that he might get a longer time to lye with* Alemena.

Mr. *Arskine* in the *Tron-Church*, preaching on these words, *Cry aloud and spare not*; told his People, *There were three sorts of Cries. There is the cry of the Mouth*, says he, *Psal.* 104. The young Lions roar after their Prey, *that is, with their Mouth. The cry of their Feet*, I will run the ways of thy Commandments, *that is the cry of the Feet: And the cry of the Eye*, They looked on him and were lightened; *that's the cry of the Eye: If we would go to Heaven, we must not only cry with our Mouth, but likewise with our Hands, Feet, and Eyes.*

The same Mr. *Arskine* said in another Sermon, *What, Sirs, if the Devil should come with a Drum at his side, saying, Hoyes, hoyes, hoyes, who will go to Hell with me, boys? who will go to Hell with me? The* Jacobines *would answer, We'll all go, we'll all go.*

Mr. *James Kirkton*, preaching on *Jezabel*, said, *That well-favoured Whore, what became of her, Sirs? she fell over a Window, Arse over Head, and her black bottom was discovered, you may all guess what the Beholders saw, beloved, a black sight you may be sure.*

One Mr. *Mair*, a *Presbyterian* Preacher, Son to Mr. *John Mair*, the Episcopal Minister in *Tough*, being desired by his Father to preach for him; the Son said, *He would or could not preach in their Churches, because they were polluted, but was content to preach in a Fire-house.* This was provided for him, and the Company (whereof his Father was one) being convened, he said, *I will tell you a sad truth, Sirs, You have been driven to Hell in a Coach this eight and twenty years, and that old Stock, my Father* (pointing to him) *has been the Coachman.*

Mr. *Kirkton* in *October* last, preaching on Hymns and Spiritual Songs, told the People, 'There be four kinds of Songs, Profane Songs, Ma-'lignant, Allowable, and Spiritual Songs. Profane Songs, *My Mother* 'sent me to the Well, she had better gone her self, *for what I got I dare not* 'tell, *but kind* Robin *loves me.* Malignant Songs, such as, *He, ho,* 'Gillichrankie, *and the King enjoys his own again*; against which I have 'not much to say. Allowable Songs, like, *Once I lay with another* 'man's *Wife*, Ye may be allowed, Sirs, to sing this, but I do not say, 'that ye are allowed to do this; for that's a great deal of danger indeed, 'Lastly, Spiritual Songs, which are the Psalms of *David*; but the God-'less Prelates add to these, *Glory to the Father*, the worst of all I have 'yet spoken of.

The same *Kirkton*, in *March* the year before that, in a Sermon upon *Come into me all ye that are heavy and weary laden*; expressed himself thus, 'Christ invites none to him but those that have a great burthen of Sins 'upon their back; ay but, beloved, ye little ken what Christ is to day;

'what

'what Crafts-man do you think him now? is there none of you all can 'tell me that, Sirs? truly then I muſt e'en tell you; would you ken it
* *Tinkar.* 'now? in a word then, he's a * Tinklar, and you may hear him crying 'about to day, *Have ye any broken Hearts to mend, bring them to me, and 'I'll ſoder them*; that is, give them Reſt, beloved, for that's the words 'of my Text.

Mr. *Arskin*, in *January* laſt, holding forth in the *Tron Church* concerning *Noah*'s Ark, ſaid, *that the Wolf and the Lamb lodged moſt peaceably together in it*; *and what do you think was the reaſon of this, Beloved? you may think it was a ſtrange thing, and ſo indeed it was, Sirs, but it was done to fulfil that Prophecy of* Iſaiah, *Sirs*, 'The Wolf and the Lamb ſhall lye down together'; *there's a plain reaſon now for it, Sirs.*

On *Sunday*, in *January* laſt, immediately after the King had recommended to the General Aſſembly, a *Formula*, upon the Subſcribing whereof, by the *Epiſcopal Presbyters*, he deſired they might be re-admitted to the publick Exerciſe of the Miniſtry, I heard one Mr. *Webſter*, a noted profeſſor of the *New Goſpel*, lecturing upon *Pſal* 15. On the 1ſt Verſe, he ſaid, 'That none but God could anſwer the *Pſalmiſt*'s Que'ſtion there, and therefore, *ſaid he*, it does not belong to any Earthly 'King, Prince, or Potentate to determine who ſhould be Officers in 'God's Houſe, or to preſcribe Terms of Communion to his Kirk: On 'the 2d Verſe he ſaid, 'That it was neceſſary for God's People to walk 'uprightly'; that is, *ſaid he*, never to betray the Cauſe of Chriſt's Kirk 'for fear of great Men: Our way is God's own way; and ſure to ſtand 'ſtiff to that, is the beſt way to pleaſe God, and even great Men, at the 'long run: On the 3d Verſe he appealed to the Conſciences of his Hear'ers, 'If *Scots Presbyterians* were not a holy, harmleſs, innocent, ſin'cere, modeſt, and moderate People, and whatever is ſaid to the con'trary, but Lybels, Lies, and Slanders. On the 4th Verſe he ſaid, 'That the Prelates, Curates, and Malignant Counſellors are the vile 'perſons ſpoke of there, and whom all that fear God are bound to con'temn and deſpiſe; eſpecially (*ſaid he*) becauſe they have ſworn to 'the hurt of the Kirk, in taking the Oaths of Allegiance and Supremacy, the Teſt, and the Oath of Canonical Obedience, and how think 'to expiate all this, by ſubſcribing a bare fooliſh *Formula*, becauſe King 'William, forſooth, has ſent it to us; as if the *Presbyterians* ought to admit or allow any Form but the Covenant.

About that ſame time, I mean, in *January laſt*, Mr. *Fraſer* of *Brey*, at *Edenburgh* at the new Kirk, pretending to preach upon this Text of the *Revelation*, *There was joy in Heaven*, Michael *and his Angels fought againſt the Dragon and his Angels*: 'Michael *and his Angels*, why no good 'Chriſtian can doubt, but by this we are to underſtand Chriſt and this 'Kirk; and by the *Dragon and his Angels* is plainly meant, the Prelates

'and

' and Curates: You ſee from this then, Sirs, betwixt whom this War and this Fighting ' was in Heaven; and ſince they fight in Heaven for this Cauſe of the Kirk, why ſhould ' not we fight for it alſo upon Earth? What needs our Kirk be affraid of Kings, they are ' but men? but we have Chriſt to fight for us, and we are his, his Angels, and muſt ' fight with him till we deſtroy the Dragon Prelates, and their Curate Angels.

' Ah, Sirs, ye read (*ſays he*) that this Dragon's Tail ſwept down a third part of the ' Stars of Heaven; I have a ſad thing to tell you now, Sirs, Alas, this Dragon's Tail has ' ſwept the *North* of *Scotland*, for few or none of Chriſt Miniſters are to be found there.

The ſame *Frazer* of *Bray*, preaching at a Conventicle in the beginning of King *James* his Reign, began his Diſcourſe thus; ' I am come here to preach this day, Sirs, in ſpite ' of the Curates, and in ſpite of the Prelates their Maſters; and in ſpite of the King their ' Maſter; and in ſpite of the Hector of *France*, his Maſter; and in ſpite of the *Pope* of ' *Rome* that's both their Maſter; and in ſpite of the Devil that's all their Maſter.

SECT. IV. *Containing ſome few Expreſſions of the Presbyterian Prayers.*

MR. *James Kirkton* ſaid once in his Prayers, 'O Lord reſtore our baniſhed King, ' Lord reſtore our baniſhed King; do not miſtake my meaning, Lord, it is not K. ' *James* whom thou haſt rejected that we ſeek; it is King Chriſt, that has been a ſtranger ' theſe many years in poor *Scotland*. It is reported of Mr. *Robert Blair* at St. *Andrews*, that he had this expreſſion in his Prayers, ' Lord, thou art a good Gooſe, for ' thou art ſtill dropping. And ſeverals in the Meeting-houſes, of late, have made uſe of ' it; ro which they add, ' Lord thou rains down * middings of bleſſings upon us.

Mr. *Anderſon*, a Phanatick Preacher in *Perthſhire*, in a Prayer, ſaid, ' Good Lord, it is ' told us, That thou knows a proud man by his looks, as well as a malignant by his works; ' but what wilt thou do with theſe malignants? I'll tell thee, Lord, what thou wilt do, ' Even take them up by the heels and * reeſt them in the Chimney of Hell, and dry them ' like Bervy Haddocks: Lord take the Piſtol of thy Vengeance, and the Mortar-piece of ' thy Wrath, and make the * hairns of theſe malignants a hodge podge, but for thy own ' Bairns, Lord feed them with the * Plumdames and Raiſons of thy Promiſes, and e'en give ' them the Spurs of Confidence, and Boots of Hope, that like new * ſpean'd fillies, they ' may * loup over the fold-dikes of Grace.

A learned Divine of that Sett, at *Pitſligo*, in his publick Prayer, this laſt Summer, ſaid, *O Lord, thou'rt like a * Mouſie peeping out at the hole of a Wall, for thou ſees us but we ſee not thee.*

Mr. *William Moncrif* (whom I named before, *pag.*-----) after his Sermon in Summer laſt, at *Largo* in *Fife*, in the Interceſſion of his Prayer, ſaid, ' O God eſtabliſh and con- ' firm thy Church in *Scotland*, and defend her from her bloody and cruel Enemies Po- ' pery and Prelacy; O Lord proſper thy reformed Churches of *Portugal* and *Piedmont*, ' and of the reſt of the Low Countries; and carry on thy work which is begun in ' *Ireland*; and ſweet, good Lord, finally begin and carry on a work in *England*.

Mr. *Shields* preaching near *Dumfreis*, in his Prayer for K. *William*, ſaid, ' Good Lord ' bleſs him with a ſtated oppoſition in his Heart to the Antichriſtian Church of *England*, ' and with Grace to deſtroy all the Idolatry and Superſtition of their fooliſh and ſoppiſh ' Worſhip; and bleſs all the people of the Land with Strength, Zeal, and Courage through- ' ly to reform the State as well as the Church, in theſe Kingdoms; that they may be ' untied in the Bond of the *Solemn League and Covenant*, and purified according to that ' pattern in the Mount, which we and our Poſterity are all ſworn to.

Mr. *John Welſh* pray'd, ' Lord we are come hither, a pack of poor Beggers of us the ' day, alms to the poor blind here, for God's ſake, that never ſaw the light of the ' Goſpel; alms to the poor deaf here, that never heard the joyful ſound; to the poor ' Cripples that have their Legs, the Covenant broken by the Biſhops. Lord pity thy ' poor Kirk the day, poor Woman, ſaid is ſhe; Lord lend her a lift, and God confound ' that filthy bitch, that Gumgal'd Whore, the Whore of *Babylon*.

One Mr. *Huſtone* ſaid, ' Lord give us Grace, for if thou give us not Grace we ſhall not ' give thee Glory, and who will * win by that, Lord?

One *Borlands* in *Gallowſhiels*, a blaſphemous ignorant Blockhead, ſaid in his Prayers ' before

* *Dunghils.*
* *Smoke.*
* *Brains.*
* *Pruins.*
* *Weaned.*
* *Jump.*
* *Little Mouſe.*
* *Gain.*

'before Sermon, 'Lord, when thou was electing to Eternity, grant, that we have not 'got a wrong caſt of thy hand to our Souls.

Another time praying at *Jedburgh*, he ſaid, 'Lord confound the Tyrant of *France*, 'God's Vengeance light on him. the Vengeance of God light on him, God's Vengeance 'light on him: but if he be of the Election of Grace, Lord ſave him: Lord confound the 'Antichriſtian crew in *Ireland*; indeed, Lord, for the great * man that heads them, God 'knows we wiſh not his deſtruction, we wiſh him Repentance of his ſins, but not the reſt: 'As for the crew of the Church of *England*, that's gone in to fight againſt them, they are 'as profane a crew as themſelves, Lord; but thou can make one man deſtroy another for 'the Intereſt of the people of God, and to give God's people Elbow-room in the Land.

* *King James was then in Ireland.*

One who is now a Head of a Colledge, and is look't upon by the party as their great Advocate and Oracle, in a publick Congregation at *Edenburgh*, 1690. in his Prayer had theſe words, which one that heard them, and immediately committed them to Writing, 'ſhewed to me; 'O Lord give us, give us, good Lord; but Lord, you'll may be ſay to 'us, Ye are always troubling me, what ſhall I give you now? but, Lord, whatever thou 'ſays, we know that thou in thy hart likes ſuch trouble; and now I'll tell thee what 'thou ſhould give us Lord, I'll not be greedy nor * miſleard now, Lord, then only give 'us thy ſelf *in earneſt of better things*.

* *Ill mannered.*

'Good Lord, what have ye been doing all this time, where have you been this 30 year, 'What good have ye done to your poor Kirk in *Scotland*, that has been ſo many years 'ſpurgal'd with Antichriſt's riding her; ſhe has been long lying on her back, and ſadly 'defiled; and many a good lift have we lent her; O, how often have we put our Shoul- 'ders to Chriſt's Cauſe, when his own * back was at the Wall: to be free with you, 'Lord, we have done many things for thee that never enter'd in thy noddle, and yet we 'are content that thou take all the glory; is not that fair and kind.

* *When he could not ſtand without a Supporter.*

'It's true, good Lord, you have done * gelly well for *Scotland* now at laſt, and we hope 'that thou haſt begun, and will carry ony thy work in *England*, that ſtands * muckle in 'miſter of a Reformation; but what have you done for *Ireland*, Lord, ah poor *Ireland*; (then pointing with his Finger to his Noſe, he ſaid) 'I true, I have nickt you there, Lord.

* *Pretty.*

* *Much in need.*

'O God, thou haſt bidden us pray for Kings, and yet they have been always very trou- 'bleſome to thy Kirk, and very * faſious Company; Lord, either make them good or 'elſe make us quite of their Company: They ſay that this new King thou haſt ſent us, 'takes the Sacrament kneeling, and from the hand of a Biſhop; ah, that's black, that's 'fowl work; Lord deliver him from Papary and Prelacy, from a *Dutch* Conſcience, and 'from the hardheartedneſs of the *Stewarts*, and let us never be * *tryſted* again with the 'bag and baggage of the Family, the black band of Biſhops to trouble and lord it over 'thy Church and Heritage. Good Lord, ſend back our old King of poor *Scotland*, reſtore 'him to his Throne and Dignity, to his abſolute Power and Superemacy, from which he 'he has been ſo long and ſo unjuſtly baniſhed: Lord, you ken what King I mean, I do 'not mean K. *James*, na forſooth, I do no mean him, I mean, Lord, you ken well enough 'wha I mean, I mean ſweet K. Jeſus, that's been long kept out of this his own Covenant- 'ed Kingdom, by the Biſhops and Godleſs Act of Supremacy.

* *Troubleſome.*

* *Encountered.*

'Lord I have many more tales to tell you, and many ſad complaint to make of our 'Governours and great men, and of the malignants and *Dundee's* men; and many Par- 'dons to ask for a broken Covenant and a backſliding Miniſtry, but I muſt refer them 'all till you and I be at more leiſure, and I will not end without that old muſty Prayer 'that they now call our Lords.

Mr. *Robert Kenedy*, Brother to the very learned and moderate *Hugh Kenedy*, the Mode- rator of the *General Aſſembly*, once praying at a Conventicle at *Chidſdale*, ſaid, 'Lord 'grant that all the Kings in the World may fall down before thy Son, and kiſs his Soles, 'not the *Pope's* Soles, *&c.* no nor his ſtinking * *Panton* either.

* *Slipper.*

Mr. *Boyd*, the famous Preacher in *Chidſdale*, finding in the Forenoon, that ſeverals of his Hearers went away after the Forenoon Sermon, had this expreſſion in his Afternoon Prayers. 'Now Lord, thou ſees that many People go away from hearing thy word, but 'had we told them Stories of *Robin Hood* or *Davie Lindſay*, they had ſtay'd; and yet none 'of theſe are near ſo good as thy Word that I Preach. Another praying againſt Church

'Government

Government by Biſhops and Curates, ſaid, 'Lord, will thou take the Keys of thy own 'Houſe out of the hand of thoſe thieves and hirelings, and make them play clitter clat-'ter upon their Crowns till they cry *Maw* again —— *(be pronounced the word* Maw *like the 'noiſe of a Cat)* for thy locks have got many a wrong caſt ſince they had the Keys.

About the beginning of *March* 1689 one prayed for a *Presbyterian* Election of Mem-bers to the Parliament in the City of *Edinburgh* in theſe words: 'Good God now when 'Chriſt's back is at the wall, put it in the heart of the Townſmen to chuſe *George Stir-'ling* and *Baillif Hall*. Another prayed, 'Lord thou haſt ſaid, that he is worſe than an 'Infidel that provides not for his own Family; Give us not reaſon to ſay this of thee 'Lord, for we are thine own family, and yet we have been but ſcurvily provided for of 'a long time. Another praying after the Baptiſm of a Child in the City of *Edinburgh*, ſaid, 'Lord bleſs and preſerve this young Calf that he may grow an ox to draw in 'Chriſt's Plough. Mr. *Areskine* praying in the *Tron*-Church laſt year, ſaid, 'Lord have 'mercy on all Fools and Idiots, and particularly on the Magiſtrates of *Edinburgh*.

Another Imprecating (as is very ordinary with them to do) ſaid, 'Lord give thy * *Another* 'enemies the Papiſts and the Prelates a full cup of thy fury to drink; and if they refuſe *Cup full of* 'to drink it off, then good Lord give them * *Kelty*. *it.*

Mr. *John Dickſon* praying for Grace, ſaid, 'Lord dibble thou the kail-ſeed of 'thy Grace in our hearts, and if we grow not up to good kail, Lord make us good 'Sprouts at leaſt. Mr. *Linning* curſing the King of *France* in his Prayers, ſaid, 'Lord, 'curſe him, confound him, and damn him, dreſs him, and guide him as thou didſt 'Pharaoh, *Senacherib*, and our late King *James* and his Father.

One *Frazer* a young Fellow Preaching in *Jedburgh*, after Sermon blaſphemouſly in-verted the Bleſſing thus, 'The Curſe of the Lord Jeſus Chriſt, and of God the Father, 'and the Holy Ghoſt be upon all them that hear the Word and profit not by it.

Mr. *Arskine* in the *Tron*-Church prayed, 'Lord be thou in *Mons*, *Mons*, *Mons*, be thou in '*Mons*, good Lord, meikle need has *Mons* of thee, Lord, for now they that be Confede-'rates we hope they may be made Covenanters. Bring the ſworn enemy of the Solemn 'League the Tyrant of *France* to the place whence he came, and cauſe his Dragons 'ſhoot him in his Retreat, that he may cry out with *Julian* the Apoſtate, *Now Galilean 'thou haſt overcome me*. One Mr. *James Webſter* was admired lately at my Lord *Arbuth-net* his zealous Patron's Table for this Grace before Meat, 'Out of the boundleſs, bank-'leſs, brimleſs, bottomleſs, ſhoreleſs Ocean of thy goodneſs we are daily ſoddered, fill-'ed, feaſted, fatted, and half an hours Diſcourſe to the ſame purpoſe.

Mr. *Kennedy* before the late Aſſembly in which he had the name of Moderator, ſaid in his Prayer, 'Lord, Moderation is commended to us by the King, we all know it's a 'Vertue thats ſometimes is uſeful. Lord, but I cannot ſay that that which they call Mo-'deration is ſo convenient at this time for thy People and Cauſe, for even to be free 'with you, Good Lord, I think it beſt to make a clean Houſe, by ſweeping them all 'out at the door, and caſting them out to the * *Midden*. * *Dunghill.*

Their famous *Scrib Rule* in a Prayer, not at Sermon, but upon another occaſion as pub-lick, a little after the diſſolution of the General Aſſembly, expreſſed himſelf thus, 'O 'Lord thou knows that Chriſt's Court the General Aſſembly ought to proteſt againſt 'Uſurpers upon Chriſt's Kingdom, but if we had known that King *William* would have 'been angry with us in earneſt, and if the Brethren would have followed my advice, 'we ſhould have pleaſed the King for this time, and taken Chriſt in our own hand * till * *Run a* 'ſome other opportunity. The Moderator *Chrighton* immediately after the Aſſembly *Tick with* was diſſolved, praying, (amongſt many other reflexions upon the King and his Coun- *him.* ſellors) ſaid theſe words, 'O Lord thou knows how great a Surprizal this is to us, we 'lookt upon King *William* at his firſt coming among us to have been ſent in mercy for 'deliverance to this poor Kirk, but now we ſee that our Deliverance muſt come from a-'nother hand, Good God grant that he be not ſent to be a plague and a curſe to thy Kirk.

Hind let looſe by Mr. Shields, *pag.* 468. 'I conclude this Head, *ſays he*, with that Form of 'Prayer that I uſe for the King, '*O Lord to whom vengeance belongeth ſhew thy ſelf, lift up 'thy ſelf thou Judge of the Earth, render a reward to the proud:* 'Lord, *how long ſhall the wicked,*

'wicked, how long shall the wicked triumph; shall the Throne of iniquity have fellowship with 'thee, that frameth mischief by a law, the mighty and terrible God destroy all Kings and people that put their hand to alter and destroy the House of God; overturn, overturn, overturn this 'Throne of Tyranny, and let it be no more until he come whose right it is.

These are but a few of many thousand instances that might be given of that ridiculousness, profanity and blasphemy which the *Scotch* Presbyterians daily use in their Preaching and Praying; and tho Strangers may think it incredible that men professing Religion or Reason, should thus debase and prostitute both, yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that's here charged upon them is but too true, and that many of the worst expressions they are daily guilty of, are purposely here omitted, lest by such obscene, Godless, and fulsome stuff, the ears and eyes of modest Readers should be nauseated and polluted; which if these opposers of Truth and Religion should deny, there are thousands in *Scotland* of the best quality and reputation ready to attest, by their Oaths and Subscriptions, as shall be made appear in a 2*d* Edition of this Book, if the clamors of the Party extort it, and very many are willing to join in this who were not long ago their great friends, and have many of their Sermons and Prayers in writing, which they are now willing to expose, having fully discovered the vile hypocrisie and Pharisaick professions of that Faction; but this trouble we can hardly suppose that the *Presbyterians* will put us or themselves to, because it's not probable that they will deny what they so much glory in, *viz.* this extraordinary way of Preaching and Praying, which they think an excellency and perfection, and call it a holy familiarity with God, & a peculiar privilege of the most refined Saints.

Some may perhaps think this Collection was publish'd meerly to render these Puritans ridiculous; but it's plain enough to such as know them, that we have not made but found them so, we hope that our discovering their snares may prevent some mens being intangled with them, they compass Sea and Land, and are fully as zealous as their Predecessours to make proselytes to their Party, and new Gospel. Now the general intent of the Collectors of these Notes, was that they might stand like Beacons to fright unwary Strangers from these Rocks upon which so many have formerly made shipwrack both of faith and good conscience. Alas it's but too too evident what havock and desolation these pretended Reformers have made in the Church and State, Gods Name, Honour and Worship is profan'd, the Gospel exposed to the scorn and contempt of its enemies, the more modest and honest Heathens and *Turks*; the Flood-gates of Impiety and Atheism are set open, the foundations of all true piety or policy are overturned, and all regard to things either Sacred or Civil quite destroyed by these, who as the Royal Martyr * speaks, seeking to gain reputation with the vulgar for their extraordinary Parts and Piety, must needs undo whatever was formerly setled, never so well and wisely.

* Εἰκὼν Βασιλικὴ upon the Ordinance against the Common-Prayer-Book.

'I wish (*as the same Royal Author did*) that their Repentance may be their only punishment, that seeing the mischiefs which the disuse of publick Liturgies hath already produced, they may restore that credit, use and reverence to them, which by the Ancient 'Churches were given to set forms of sound and wholsome words.

* King Ch. his most pious and pertinent Prayer.

'And thou, O Lord, which art the same God, Blessed for ever, whose mercies are 'full of variety, and yet of constancy; Thou denyest us not a new and fresh sense of our old and daily wants, nor despisest renewed affections joined to constant expressions: Let 'us not want the benefit of thy Churches united and well-advised Devotions.

'Keep men in that pious Moderation of their Judgments in matters of Religion, that 'their ignorance may not offend others, nor their opinion of their own abilities tempt 'them to deprive others of what they may lawfully and devoutly use to help their infirmities. 'And since the advantage of Error consists in novelty and variety, as Truth's 'in unity and constancy, suffer not thy Church to be pestred with Errors, and deformed 'with undecencies in thy Service, under the pretence of variety and novelty; nor to be 'deprived of truth, unity and order, under this fallacy, that constancy is the cause of formality. 'Lord keep us from formal Hypocrisie in our hearts, and then we know that 'praying to thee, or praising of thee (with *David* and other holy men) in the same 'forms cannot hurt us. 'Evermore defend and deliver thy Church from the effects of 'blind zeal and over-bold Devotion. *Amen.*

FINIS.